ṚGVEDA SAṀHITĀ
Volume VII
ऋग्वेद संहिता
वेद प्रतिष्ठान, नई दिल्ली

ṚGVEDA SAMHITĀ
ऋग्वेद संहिता

with

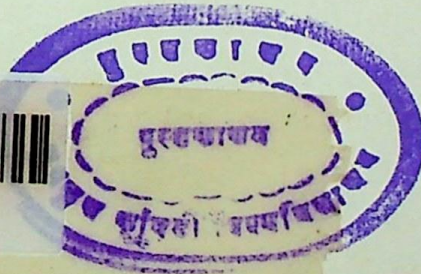
English Translation
by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume VII

Book VI, Hymns [1—75]

सप्तमो भागः

षष्ठं मण्डलम्, सूक्तानि [१—७५]

Veda Pratishthana
New Delhi

Trasliteration based on the text of Theodor Aufrecht.

Price : Rs. 225/-

Printed at :
Mayank Printers, Karol Bagh, New Delhi-110005
Phone : 5783409, 5751330

CONTENTS

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमि: पुत्रोऽहं पृथिव्या:......अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधु: सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा......अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा: । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Vyasa Poornima, 2054

PREFACE TO IIND EDITION

I feel proud in bringing out this second edition of the RGVEDA SAMHITA wihin a period of eighteen years. The first edition of the RGVEDA SAMHITA was published in 1977.

The Veda Pratisthana—publishers of the English translation of the Vedas was founded in 1973. The late Shri Prakash Vir Shastri was the main Architect of Veda Pratisthana. Of course, we are only trying to translate his dream into a reality. Its first President Dr. Govardhan Lal Datta requested Swami Satya Prakashji to undertake the assignment of Chief Editorship of this project and appointed Pandit Satyakam Vidyalankar to assist Shri Swamiji in this work. The work started immediately and it took full ten years to complete the thirteen volumes of the Rig-Veda.

After the sad demise of Dr. Govardhan Lal Datta, the Veda Pratisthana has been fortunate enough to have Dr. Lakshmi Mal Singhvi as its President. At present Dr. Singhvi has gone on his new assignment to United Kingdom to serve as the High Commissioner for India.

After completing the translation and publishing RIG-VEDA, the Veda Pratishthana took up the work of the YAJURVEDA AND SAMAVEDA. Shri Udaya Veer Viraj assisted Swamiji in the YAJURVEDA and Pandit Satyakam Vidyalankar in the translation of the SAMAVEDA.

The English translation of the ATHARVAVEDA has been assisted by Shri Udaya Veer Viraj, a distinguished graduate of Gurukul Kangri.

I take this opportunity to thank revered Swamiji and his team of translators. There might be many other friends in this project like our young and energetic Shri Ajay Sehgal, who is looking after the Ved Pratisthan now a days, and to whom I owe a word of appreciation. On this occasion my thoughts go to the memory of late Shri Prakash Veer Shastri, Dr. G.L. Datta and Shri R.S. Ahuja, who were associated with the project very closely.

President
(Veda Pratisthana)

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

षष्ठं मण्डलम्

---

(१) प्रथमं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३५॥ त्वं ह्यग्ने प्रथमो मनोतास्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्यै ॥१॥
अधा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥२॥

1.

Tvám̩ hy àgne prathamó manótāsyá dhiyó ábhavo dasma hótā | tvám̩ sīm̩ vrishann akrinor dushtárītu sáho víśvasmai sáhase sáhadhyai || 1 || ádhā hótā ny àsīdo yájīyān iḷás padá isháyann ī́ḍyaḥ sán | tám̩ tvā náraḥ prathamám̩ devayánto mahó rāyé citáyanto ánu gman || 2 ||

ṚGVEDA SAMHITĀ

BOOK SIX

1

O adorable, magnificent Lord of universe, verily, you are the foremost, swift as mind and invoker of the cosmic forces. You are the sole inspirer of the consequent actions, and bestower of wisdom. You give us strength, which none may resist and wherewith we overcome all evil forces. 1

Being invoker and inspirer of universal sacrifice, you are glorified by us, and accepting our offerings you are established at the loftiest seat of divine wisdom. So, the meditating aspirants from the very beginning turn their mind towards you for obtaining great wealth and wisdom. 2

वृतेव यन्तं बहुभिर्वसव्यैस्त्वे रयिं जागृवांसो अनु ग्मन् ।
रुशन्तमग्निं दर्शतं बृहन्तं वपावन्तं विश्वहा दीदिवांसम् ॥३॥
पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमृक्तम् ।
नामानि चिद्दधिरे यज्ञियानि भद्रायां ते रणयन्त संदृष्टौ ॥४॥

vṛitéva yántam bahúbhir vasavyaìs tvé rayím jāgṛivánso ánu gman | rúṣantam agním darṣatám bṛihántam vapávantam viṣváhā dīdivánsam || 3 || padám devásya námasā vyántaḥ ṣravasyávaḥ ṣráva āpann ámṛiktam | námāni cid dadhire yajñíyāni bhadráyām te raṇayanta sámdṛishṭau || 4 ||

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयासो जनानाम् ।
त्वं त्राता तरणे चेत्यो भूः पिता माता सदमिन्मानुषाणाम् ॥५॥

tvám vardhanti kshitáyaḥ pṛithivyám tvám ráya ubháyāso jánānām | tvám trātá taraṇe cétyo bhūḥ pitá mātá sádam ín mánushāṇām || 5 || ३५ ||

॥३६॥ सपर्येण्यः स प्रियो विक्ष्वग्निर्होता मन्द्रो नि षसादा यजीयान् ।
तं त्वा वयं दम आ दीदिवांसमुप ज्ञुबाधो नमसा सदेम ॥६॥
तं त्वा वयं सुध्यो नव्यमग्ने सुम्नायव ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन ॥७॥

saparyéṇyaḥ sá priyó vikshv àgnír hótā mandró ní shasādā yájīyān | tám tvā vayám dáma á dīdivánsam úpa jñubádho námasā sadema || 6 || tám tvā vayám sudhyò návyam agne sumnāyáva īmahe devayántaḥ | tvám víṣo anayo dídyāno divó agne bṛihatá rocanéna || 7 ||

Those persons follow you with rich offerings, O adorable Lord, to obtain wealth and wisdom who are spiritually awakened. O adorable, you are brilliant, evermore charming, assiduously active and glorified with mature dedications. 3

Men, aspiring for divine glory, obtain abundant untinted fame when they offer you reverential homage. They, verily, gain titles of reputations, and find delight in your auspicious presence. 4

Men exalt you greatly upon this earth when you bestow on them celestial and terrestrial riches of all kinds. You extricate us from evil, and as such, you are known as preserver and unfailing father and mother of mankind for all times. 5

Lord, who is adorable, affectionate, giver of gifts, bestower of bliss—is always with the mankind. So let us approach him and kindle his glory in our hearts and offer him praises with humility and respect. 6

O adorable Lord, we, the intelligent devotees, desirous of happiness, and aspiring for divinity, glorify you with respects. O Lord, may you with your exceeding lustre lead men to the heaven's exalted splendour. 7

विशां कविं विश्पतिं शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम् ॥८॥
सो अग्न ईजे शशमे च मर्तो यस्त आनट् समिधा हव्यदातिम् ।
य आहुतिं परि वेदा नमोभिर्विश्वेत्स वामा दधते त्वोतः ॥९॥

viṣā́m kavím viṣpátim ṣáṣvatīnām nitóṣanam vṛishabhám carshaṇīnā́m | prétīshaṇim isháyantam pāvakám rā́jantam agním yajatám rayīṇā́m || 8 || só agna ījc ṣaṣamé ca márto yás ta ā́naṭ samídhā havyádātim | yá ā́hutim pári védā námobhir víṣvét sá vāmá dadhate tvótaḥ || 9 ||

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः ।
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥१०॥

asmá u te máhi mahé vidhema námobhir agne samídhotá havyaíḥ | védī sūno sahaso gīrbhír ukthaír ā́ te bhadrā́yām sumataú yatema || 10 ||

आ यस्ततन्थ रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तरुत्रः ।
बृहद्भिर्वाजैः स्थविरेभिरस्मे रेवद्भिरग्ने वितरं वि भाहि ॥११॥
नृवद्वसो सदमिद्धेह्यस्मे भूरि तोकाय तनयाय पश्वः ।
पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु ॥१२॥
पुरूण्यग्ने पुरुधा त्वाया वसूनि राजन्वसुता ते अश्याम् ।
पुरूणि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजनि त्वे ॥१३॥

ā́ yás tatántha ródasī ví bhāsā́ ṣrávobhiṣ ca ṣravasyàs tárutraḥ | bṛihádbhir vā́jai sthávirebhir asmé revádbhir agne vitarám ví bhāhi || 11 || nṛivád vaso sádam íd dhehy asmé bhū́ri tokā́ya tánayāya paṣváḥ | pūrvī́r ísho bṛihatī́r āréaghā asmé bhadrā́ sauṣravasā́ni santu || 12 || purū́ṇy agne purudhā́ tvā́yā́ vásūni rājan vasútā te aṣyām | purū́ṇi hí tvé puruvāra sánty ágne vásu vidhaté rā́jani tvé || 13 || 36 ||

We glorify the Lord, the wisest amongst His ever-existing people, the destroyer of adversities, the bestower of all benefits on mankind, the moving inspirer, the provider of food, the resplendent, the purifier, and the one who is worshipped for riches. 8

O adorable Lord, the man who worships, praises, and offers homage to you with loving devotion as if with kindled fuel, and who commits himself with humility unto your favours, verily, is blessed with your protection and abundant wealth. 9

O adorable Lord, the source of strength, we offer our devotion to you with complete surrender, with reverence, hymns and oblations on the sacred place of worship. May we succeed in gaining your auspicious favours. 10

O refulgent, you have covered heaven and earth with splendour and glory. You are saviour of men, hence adored by devotional praises. May your everlasting glory shine on us with abundance of food, wealth and wisdom. 11

O Lord of affluence, bestow upon us, at all times, opulence conjoined with descendants, and (grant) abundance of cattle to our sons and grandsons. May we obtain needful and abundant nourishment, along with noble, untinted, and auspicious fame. 12

Mav I for my enrichment obtain many and various treasures through your love and grace, O effulgent Lord. O widely loved and worshipped Lord, infinite are the boons, aggregated in you, to be delivered to him who serves you. 13

(२) द्वितीयं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१-१०) प्रथमादिदशर्चामनुष्टुप्, (११) एकादश्याश्च शक्वरी छन्दसी ॥

॥१॥ त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥१॥

2.

Tváṃ hí kshaítavad yáṣó 'gne mitró ná pátyase | tváṃ vicarshaṇe ṣrávo váso pushṭíṃ ná pushyasi || 1 ||

त्वां हि ष्मा चर्षणयो यज्ञेभिर्गीर्भिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥२॥

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।
यद्ध स्य मानुषो जनः सुम्नायुर्जुह्वे अध्वरे ॥३॥

ऋधद्यस्ते सुदानवे धिया मर्तः शशमते ।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥४॥

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

tvā́ṃ hí shmā carshaṇáyo yajñébhir gīrbhír íḷate | tvā́ṃ vājī́ yāty avṛikó rajastū́r viṣvácarshaṇiḥ || 2 || sajóshas tvā divó náro yajñásya ketúm indhate | yád dha syá mā́nusho jánaḥ sumnāyúr juhvé adhvaré || 3 || ṛídhad yás te sudā́nave dhiyā́ mártaḥ ṣaṣámate | ūtí shá bṛiható divó dvishó áṅho ná tarati || 4 || samídhā yás ta ā́hutiṃ níṣitim mártyo náṣat | vayā́vantaṃ sá pushyati ksháyam agne ṣatā́yusham || 5 || 1 ||

2

O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment. 1

Men verily adore you with selfless acts and praises, the friendly sun, the sender of rain and the beholder of universe moves to your proximity. 2

Verily, men of one accord, serve you with noble deeds and with praises. As you are the emblem of all sacred works, the benevolent, enlightened devotee kindles your glory. All rational beings aspiring for bliss invoke you in their benign selfless works. 3

May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers come safe through the straits of enmity and sin. 4

The mortal, who approaches you with his intensive, enflamed dedication, enjoys the comforts of descendents from all sides and a prosperous life of a hundred years. 5

॥२॥ त्वेषस्ते धूम ऋण्वति दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥६॥
अधा हि विक्ष्वीड्योऽसि प्रियो नो अतिथिः ।
रण्वः पुरीव जूर्यः सूनुर्न त्रययाय्यः ॥७॥

tveshás te dhūmá ṛiṇvati diví shán̄ chukrá átataḥ | súro ná hí dyutá tváṃ kṛipá pāvaka rócase || 6 || ádhā hí vikshv íḍyó 'si priyó no átithiḥ | raṇváḥ purīva júryaḥ sūnúr ná trayayáyyaḥ || 7 ||

क्रत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।
परिज्मेव स्वधा गयोऽत्यो न ह्वार्यः शिशुः ॥८॥
त्वं त्या चिदच्युताग्ने पशुर्न यवसे ।
धामा ह यत्ते अजर वना वृश्चन्ति शिक्वसः ॥९॥

वेषि ह्यध्वरीयतामग्ने होता दमे विशां ।
समृधो विश्पते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥
अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्तिं सुक्षितिं दिवो नॄन्द्विषो अंहांसि दुरिता तरेम ता तरेम तवावसा तरेम ॥११॥

krátvā hí dróṇe ajyásé 'gne vājī ná kṛ́tvyaḥ | párijmeva svadhā́ gáyó 'tyo ná hvāryáḥ śíśuḥ || 8 || tváṃ tyá́ cid ácyutā́gne paśúr ná yávase | dhā́mā ha yát te ajara vánā vṛiścánti śíkvasaḥ || 9 || véshi hy àdhvarīyatā́m ágne hótā dáme viśā́m | samṛ́dho viśpate kṛiṇu jushásva havyám añgiraḥ || 10 || áchā no mitramaho deva devā́n ágne vócaḥ sumatíṃ ródasyoḥ | vīhí svastíṃ sukshitíṃ divó nṝ́n dvishó áṅhāṅsi duritā́ tarema tā́ tarema távā́vasā tarema || 11 || 2 ||

O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns. 6

You must be glorified as a well-loved guest amongst the people. You are like an elder in a venerated city and to be cherished, for protection like a son. 7

O adorable Lord, you just like fire by attrition of wood. You are manifested in the physical world by your creation. You are vigorous as a horse and circumbiant like wind. You are dear like food and home and eager like a young courser that runs astray. 8

O supreme Lord, you, as fire from fuel, or like a grazing ox consume the apparently imperishable. And O eternal one, your mighty flames swallow the whole forest of universe. 9

O refulgent, the benefactor, the adorable Lord of the people, you enter as the ministrant priest into the home of those men who wish to perform noble deeds. You render them prosperous;—may you accept their homage. 10

O divine mighty adorable Lord, may you call hither the favour of Nature's bounties, extending from earth to heaven. May you bring wealth from heaven, so that men may dwell securely. May we overcome the malign oppressions of enemies, our iniquities and our difficulties. May we overcome them the sins of the past; may we overcome all of them through your help. 11

(३) तृतीयं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३॥ अग्ने॒ स क्षे॑षदृत॒पा ऋ॑ते॒जा उ॒रु ज्योति॑र्नशते देव॒युष्टे॑ ।
यं त्वं मि॒त्रेण॒ वरु॑णः स॒जोषा॒ देव॒ पासि॒ त्यज॑सा॒ मर्त॒मंहः॑ ॥१॥
ई॒जे य॒ज्ञेभिः॑ शश॒मे शमी॑भिर्ऋ॒धद्वा॑राया॒ग्नये॑ ददाश ।
ए॒वा च॒न तं य॒शसा॒मजु॑ष्टि॒र्नांहो॒ मर्तं॑ नशते॒ न प्रदृ॑प्तिः ॥२॥
सूरो॒ न यस्य॑ दृश॒तिर॑रे॒पा भी॒मा यदेति॑ शु॒चत॑स्त॒ आ धीः ।
हेष॑स्वतः शु॒रुधो॒ नाय॑म॒क्तोः कुत्रा॑ चिद्र॒ण्वो व॑स॒तिर्व॑ने॒जाः ॥३॥

3.

Ágne sá ksheshad ṛitapā́ ṛitejā́ urú jyótir naṣate devayúsh ṭe | yáṃ tváṃ mitréṇa váruṇaḥ sajóshā déva pā́si tyájasā mártam áṅhaḥ || 1 || ījé yajñébhih ṣaṣamé ṣámībhir ṛidhádvārāyāgnáye dadāṣa | evā́ caná táṃ yaṣásām ájushṭir nā́ṅho mártaṃ naṣate ná prádṛiptiḥ || 2 || sū́ro ná yásya dṛiṣatír arepā́ bhīmā́ yád éti ṣucatás ta ā́ dhī́ḥ | héshasvataḥ ṣurúdho nā́yám aktóḥ kútrā cid raṇvó vasatír vanejā́ḥ || 3 ||

ति॒ग्मं चि॒देम॒ महि॒ वर्पो॑ अस्य॒ भस॒दश्वो॒ न य॒मसा॑न आ॒सा ।
वि॒जेह॑मानः पर॒शुर्न जि॒ह्वां द्र॒विर्न द्रा॒वयति॒ दारु॒ धक्ष॑त् ॥४॥
स इदस्ते॑व॒ प्रति॑ धादसि॒ष्यञ्छिशी॑त॒ तेजोऽय॑सो॒ न धारा॑म् ।
चि॒त्रध्र॑जतिरर॒तिर्यो अ॒क्तोर्वेर्न द्रु॒षद्वा॑ रघु॒पत्म॑जंहाः ॥५॥

tigmáṃ cid éma máhi várpo asya bhásad áṣvo ná yamasāná āsā́ | vijéhamānaḥ paraṣúr ná jihvā́ṃ dravír ná drāvayati dā́ru dhákshat || 4 || sá íd ásteva práti dhād asishyáñ chíṣīta téjó 'yaso ná dhā́rām | citrádhrajatir aratír yó aktór vér ná drushádvā raghupátmajaṅhāḥ || 5 || ३ ||

3

O adorable Lord, your devotee , the offerer of sacrifice, born of eternal truth, attains wide radiance from you and against all iniquities gets protection from you, strengthened by your divine light and spiritual bliss. 1

The one, who serves adorable Lord by performing beneficial acts with dedication, and offers homage, and completely surrenders his ego to the bounteous supreme Lord, such a mortal is never afflicted with the want of glory, nor do sin and false pride overwhelm his personality. 2

The fire-divine is spreading on all sides with awe-inspiring flames and characteristic sounds; her appearance is as faultless as that of the sun. The fire, the child of wood, the asylum of all, looks charmingly resplendent everywhere. 3

Sharp is his (fire-divine's) path, and his vast form shines like a horse champing fodder with his mouth, darting forth his tongue as it were a hatchet. He burns physical waste to ashes, like a smelter, who fuses metal. 4

He casts afar his flames as an archer and sharpens when about to dart his radiance; as a warrior he whets the edge of his iron weapons. He keeps moving along brilliant pathways, through the night, like a roosting bird of rapid pinion. 5

॥४॥ स ईं रेभो न प्रति वस्त उस्राः शोचिषा रारपीति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नॄनमर्त्यो अरुषो यो दिवा नॄन् ॥६॥
दिवो न यस्य विधतो नवीनोद्वृषा रुक्ष ओषधीषु नूनोत् ।
घृणा न यो ध्रजसा पत्मना यन्ना रोदसी वसुना दं सुपत्नी ॥७॥
धायोभिर्वा यो युज्येभिरर्कैर्विद्युन्न दविद्योत्स्वेभिः शुष्मैः ।
शर्धो वा यो मरुतां ततक्ष ऋभुर्न त्वेषो रभसानो अद्यौत् ॥८॥

sá īm̐ rebhó na práti vasta usrā́ḥ ṣocíshā rārapīti mitrámahāḥ | náktam̐ yá īm arushó yó dívā nṛ́̄n ámartyo arushó yó dívā nṛ́̄n || 6 || divó ná yásya vidható návīnod vṛ́shā ruksha óshadhīshu nūnot | ghṛ́ṇā ná yó dhrájasā pátmanā yánn ā́ ródasī vásunā dám̐ supátnī || 7 || dhā́yobhir vā yó yújyebhir arkaír vidyún ná davidyot svébhiḥ ṣúshmaiḥ | ṣárdho vā yó marútām̐ tatáksha ṛibhúr ná tveshó rabhasānó adyaut || 8 || ४ ||

(४) चतुर्थं सूक्तम

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥५॥ यथा होतर्मनुषो देवताता यज्ञेभिः सूनो सहसो यजासि ।
एवा नो अद्य समना समानानुशन्नग्न उशतो यक्षि देवान् ॥१॥
स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दारु वेद्यश्चनो धात् ।
विश्वायुर्यो अमृतो मर्त्येषूषर्भुद्भूदतिथिर्जातवेदाः ॥२॥

4.

Yáthā hotar mánusho devátātā yajñébhiḥ sūno sahaso yájāsi | evá no adyá samaná samānán uṣánn agna uṣató yakshi deván || 1 || sá no vibhávā cakshánir ná vástor agnír vandáru védyaṣ cáno dhāt | viṣváyur yó amṛíto mártyeshūsharbhúd bhúd átithir jātávedāḥ || 2 ||

Like the adorable sun, he clothes himself with beams of morning, diffusing friendly light, and resounding along with his radiance. He is the one who is luminous by night, and who inspires men to their work by day. He is immortal and radiant, and as such, verily, inspires men by day. 6

Of whom, the mysterious voice in cosmos, as if of the sun, is heard when he scatters his glow amongst the plants. He is brilliant showerer of blessings, who, among manifested creation, moving with his glow, rushes forth to fill both the worlds—well-wedded earth and heaven—with divine treasure. 7

He goes with sacred rays, as if with self-harnessed, well-governed steeds, and shines like lightning with his own scorching flames. He, associated with cosmic vital principles, glows radiant and moves rapid as the wide-sunshine. 8

O adorable Lord, you are source of strength, and invoker of cosmic forces, in the same manner as a man offering homage by means of selfless deeds. May you willingly invoke for us the assenting Nature's bounties, regarding them as your equal. 1

May that adorable Lord, who, like the illuminator of the day, is resplendent and cognizable by all, grant us commendable food. He is dear as a guest, is the life of all and immortal among mortals. He is always awake at dawn and knows all that exists. 2

द्यावो न यस्य पनयन्त्यभ्वं भासांसि वस्ते सूर्यो न शुक्रः ।
वि य इनोत्यजरः पावकोऽश्नस्य चिच्छिश्नथत्पूर्व्याणि ॥३॥
वद्मा हि सूनो अस्यद्मसद्वा चक्रे अग्निर्जनुषाज्मान्नम् ।
स त्वं न ऊर्जसन ऊर्जं धा राजेव जेरवृके क्षेष्यन्तः ॥४॥
नितिक्ति यो वारणमन्नमत्ति वायुर्न राष्ट्र्यत्येत्यक्तून् ।
तुर्याम यस्त आदिशामरातीरत्यो न ह्रुतः पततः परिह्रुत् ॥५॥

dyā́vo ná yásya panáyanty ábhvam bhā́sāṅsi vaste sū́ryo ná ṣukráḥ | ví yá inóty ajáraḥ pāvakó 'ṣnasya cic chiṣnathat pūrvyā́ṇi || 3 || vadmā́ hí sūno ásy admasádvā cakré agnír janúshā́jmā́nnam | sá tvám̩ na ūrjasana ū́rjam̩ dhā rā́jeva jer avṛiké ksheshy antáḥ || 4 || nítikti yó vāraṇám ánnam átti vāyúr ná rā́shṭry áty ety aktū́n | turyā́ma yás ta ādíṣām árātīr átyo ná hrútaḥ pátataḥ parihrút || 5 || 6 ||

॥६॥ आ सूर्यो न भानुमद्भिरर्कैरग्ने ततन्थ रोदसी वि भासा ।
चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन् ॥६॥
त्वां हि मन्द्रतममर्कशोकैर्ववृमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥७॥

ā́ sū́ryo ná bhānumádbhir arkaír ágne tatántha ródasī ví bhāsā́ | citró nayat pári támāṅsy aktáḥ ṣocíshā pátmann auṣijó ná dī́yan || 6 || tvā́m̩ hí mandrátamam arkaṣokaír vavṛimáhe máhi naḥ ṣróshy agne | índram̩ ná tvā ṣávasā devátā vāyúm pṛiṇanti rā́dhasā nṛ́tamāḥ || 7 ||

His worshippers celebrate His great deeds and appreciate them with wonder. Radiant as the sun, He clothes himself with lustre. He is exempt from decay and is purifier. He illumines all things and destroys the unsatiated desires. 3

Adorable Lord, the source of strength is to be praised when His glory is established in the sacred works. Since His manifestation, He grants habitation and food. He is giver of strength—a source vitality to us, He triumphs like a prince, so that foes may not trouble us in our unassailed dwellings. 4

He is the one, who whets his gloom-dispersing radiance, and accepts reverential homage, and as a Lord of vitality, He overcomes dark forces. May He prevail on them who resist His command, and may you, O Lord, with the swiftness of a horse, be the destroyer of the assailing adversaries. 5

O adorable Lord, you overspread our inner realms with enlightenment and refulgent radiance, like the sun with his lustrous rays on the heaven and earth. The wonderful Lord disperses the glooms of conscience like the adorned sun moving on his path, imbued with light. 6

We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine resplendence is manifest in lightning and your strength in wind. 7

नू नो॑ अग्नेऽवृ॒केभिः॑ स्व॒स्ति वेषि॑ रा॒यः प॒थिभि॒ः पर्ष्यंहः॑ ।
ता सू॒रिभ्यो॑ गृण॒ते रा॑सि सु॒म्नं मदे॑म श॒तहि॑माः सु॒वीराः॑ ॥८॥

nū́ no agne 'vṛikébhiḥ svastí véshi rāyáḥ pathíbhiḥ párshy áṅhaḥ | tā́ sūríbhyo gṛiṇaté rāsi sumnám mádema ṣatáhimāḥ suvírāḥ || 8 || 6 ||

(५) पञ्चमं सूक्तम्
(१–७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥७॥ हु॒वे वः॑ सू॒नुं सह॑सो॒ युवा॑न॒मद्रो॑घवाचं म॒तिभि॒र्यवि॑ष्ठम् ।
य इन्व॑ति॒ द्रवि॑णानि॒ प्रचे॑ता वि॒श्ववा॑राणि पुरु॒वारो॑ अ॒ध्रुक् ॥१॥
त्वे वसू॑नि पुर्वणीक होतर्दो॒षा वस्तो॒रेरि॑रे य॒ज्ञिया॑सः ।
क्षामे॑व॒ विश्वा॒ भुव॑नानि॒ यस्मि॒न्त्सं सौभ॑गानि दधि॒रे पा॑व॒के ॥२॥

5.

Huvé vaḥ sūnúm sáhaso yúvānam ádroghavācam matíbhir yávishṭham | yá ínvati dráviṇāni prácetā viṣvávārāṇi puruváro adhrúk || 1 || tvé vásūni purvaṇīka hotar doshā́ vástor érire yajñíyāsaḥ | kshā́meva víṣvā bhúvanāni yásmin sáṃ saúbhagāni dadhiré pāvaké || 2 ||

त्वं वि॒क्षु प्र॒दिवः॑ सीद आ॒सु क्रत्वा॑ र॒थीर॑भवो॒ वार्या॑णाम् ।
अत॑ इनोषि विध॒ते चि॑कित्वो॒ व्या॑नु॒षग्जा॑तवेदो॒ वसू॑नि ॥३॥
यो नः॒ सनु॑त्यो अ॒भिदास॑दग्ने॒ यो अन्त॑रो मित्रमहो वनु॒ष्यात् ।
तम॒जरे॑भि॒र्वृष॑भि॒स्तव॒ स्वैस्तपा॑ तपिष्ठ॒ तप॑सा॒ तप॑स्वान् ॥४॥

tvám vikshú pradívaḥ sīda āsú krátvā rathír abhavo vā́ryāṇām | áta inoshi vidhaté cikitvo vy ā̀nushág jātavedo vásūni || 3 || yó naḥ sánutyo abhidā́sad agne yó ántaro mitramaho vanushyā́t | tám ajárebhir vṛíshabhis táva svaís tápā tapishṭha tápasā tápasvān || 4 ||

May you quickly conduct us, O Lord, by unmolested paths, to riches and prosperity. Convey us beyond sin. Those delights which you give to your adorers, may you extend them to him, who glorifies you; and may we, living for a hundred winters, and blessed with excellent posterity, be happy. 8

5

I invoke you with hymns, O prime source of strength. You are youthful, ever-young, irreproachable God, full of wisdom, praised by all, merciful and devoid of malice, and the one who bestows prosperity to all. 1

O fire-divine of multi-blazing flames, the invoker, you are the one on whom all the performers of sacred acts repose their confidence night and day. These performers offer all good things to the sacrificial fire as Nature's bounties establish all living beings firmly on this earth. 2

O fire-divine, the cognizant of all that is born, you have been abiding since eternity among living people of the creation. You have ever been bestowing to them, by your design, all divine blessings, and have been continually granting treasures to those who have been constantly serving you. 3

O supreme resplendent Lord, mighty saviour of loyal devotees, may you, blazing with your radiance, consume him with your own imperishable flames, who, living in neighbourhood or secretly, desings to harm and assail us. 4

यस्ते॑ य॒ज्ञेन॑ स॒मिधा॒ य उ॒क्थैर॒र्केभिः॑ सूनो सहसो॒ द॒दा॑शत् ।
स मर्त्ये॑ष्वमृत॒ प्रचे॑ता रा॒या द्यु॒म्नेन॒ श्रव॑सा॒ वि भा॑ति ॥५॥
स तत्कृ॑धीषि॒तस्तूय॑मग्ने॒ स्पृधो॑ बाधस्व॒ सह॑सा॒ सह॑स्वान् ।
यच्छ॒स्यसे॑ द्युभि॑र॒क्तो वचो॑भि॒स्तज्जु॑षस्व जरि॒तुर्घोषि॒ मन्म॑ ॥६॥
अ॒श्याम॒ तं काम॑मग्ने॒ तवो॒ती अ॒श्याम॑ र॒यिं र॑यिवः सु॒वीर॑म् ।
अ॒श्याम॒ वाज॑म॒भि वा॒जय॑न्तो॒ऽश्याम॑ द्यु॒म्नम॑जरा॒जरं॑ ते ॥७॥

yás te yajñéna samídhā yá ukthaír arkébhiḥ **sūno** sahaso dádāṣat | sá mártyeshv amṛita prácetā **rāyā́ dyumnéna** ṣrávasā ví bhāti || 5 || sá tát kṛidhīshitás tū́yam **agne** spṛídho bādhasva sáhasā sáhasvān | yác chasyáse dyú-**bhir** aktó vácobhis táj jushasva jaritúr ghóshi mánma || 6 || **aṣyā́ma** **tám** kā́mam agne távotí aṣyā́ma rayím rayivaḥ **suvī́ram** | aṣyā́ma vā́jam abhí vājáyanto 'ṣyā́ma dyumnám **ajarājáraṃ** te || 7 || ७ ||

(६) षष्ठं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥८॥ प्र नव्य॑सा॒ सह॑सः सू॒नुमच्छा॑ य॒ज्ञेन॑ गा॒तुमव॑ इ॒च्छमा॑नः ।
वृ॒श्चद्व॑नं कृ॒ष्णया॑मं॒ रुश॑न्तं वी॒ती होता॑रं दि॒व्यं जि॑गाति ॥१॥
स श्वि॑ता॒नस्त॑न्य॒तू रो॑चन॒स्था अ॒जरे॑भि॒र्नान॑दद्भि॒र्यवि॑ष्ठः ।
यः पा॑व॒कः पु॑रु॒तमः॑ पु॒रूणि॑ पृ॒थून्य॒ग्निर॑नु॒याति॒ भर्व॑न् ॥२॥
वि ते॒ विष्व॒ग्वात॑जूतासो अग्ने॒ भामा॑सः शुचे॒ शुच॑यश्चरन्ति ।
तु॒वि॒म्र॒क्षासो॑ दि॒व्या नव॑ग्वा॒ वना॑ वनन्ति धृष॒ता रु॒जन्तः॑ ॥३॥

6.

Prá návyasā sáhasaḥ sūnúm áchā yajñéna gātúm áva **ichámānaḥ** | vṛiṣcádvanaṃ kṛishṇáyāmaṃ rúṣantaṃ vītí hó-**tāraṃ** divyáṃ jigāti || 1 || sá ṣvitānás tanyatū́ rocanasthā́ **ajárebhir** nā́nadadbhir yávishṭhaḥ | yáḥ pāvakáḥ purutámaḥ **purū́ṇi** pṛithū́ny agnír anuyā́ti bhárvan || 2 || ví te víshvag **vā́tajūtāso** agne bhā́māsaḥ ṣuce ṣúcayaṣ caranti | tuvimra-**kshā́so** **divyā́** návagvā vánā vananti dhṛishatā́ rujántaḥ || 3 ||

O source of strength, immortal Lord, verily, the person who serves you with selfless and dedicated actions and sings your sacred hymns, shines out, among men. He becomes eminent in wisdom, and possesses splendid opulence and food. 5

O adorable Lord, may you quickly accomplish that for which we solicit you. May you with your might subdue our adversaries. May you be pleased when you are glorified with melodious sacred verses of the devotee and shine with radiance decked with brightness. 6

O adorable Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory, of which you are the sole possessor. 7

6

He (the devotee), who seeks furtherance and grace, proceeds to the proximity of the fire-divine, the prime source of strength, with his everfresh devotional songs, calling the divine ministrant to share the banquet of Lord of comsic sacrificial acts. The fire-divine consumes the physical desires, just as ordinary fire consumes a forest. Bright and shining it moves forward leaving black traces (of burnt plants) on the path. 1

This cosmic fire-divine is white-hued, vociferous and dwells in firmament. He is eternal, ever-young and is loud-voiced. He is purifier, and assuming many forms proceeds feeding upon numerous and substantial forests. 2

O pure cosmic fire-divine, your bright flames impelled by vital elements spread wide in every direction, consuming all physical forms i. e. forests. Your ever-riding beams of radiance play upon the woods, boldly enveloping them in lustre. 3

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।
अध भ्रमस्त उर्विया वि भाति यातयमानो अधि सानु पृश्नेः ॥४॥
अध जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥५॥

yé te ṣukrā́saḥ ṣúcayaḥ sucishmaḥ kshā́m vápanti víshitāso áṣvāḥ | ádha bhramás ta urviyā́ ví bhāti yātáyamāno ádhi sā́nu pṛ́ṣneḥ || 4 || ádha jihvā́ pāpatīti prá vṛ́shṇo goshuyúdho nā́ṣániḥ sṛijānā́ | ṣū́rasyeva prásitiḥ kshātír agnér durvártur bhīmó dayate vánāni || 5 ||

आ भानुना पार्थिवानि ज्रयांसि महस्तोदस्य धृषता ततन्थ ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥
स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्र चन्द्राभिर्गृणते युवस्व ॥७॥

ā́ bhānúnā pā́rthivāni jráyāṅsi mahás todásya dhṛishatā́ tatantha | sá bādhasvā́pa bhayā́ sáhobhi spṛ́dho vanushyán vanúsho ni jūrva || 6 || sá citra citrám citáyantam asmé cítrakshatra citrátamam vayodhā́m | candrám rayím puruvíram brihántam cándra candrā́bhir gṛiṇaté yuvasva || 7 || 8 ||

(७) सप्तमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । वैश्वानरोऽग्निर्देवता । (१-५) प्रथमादिपञ्चर्चां त्रिष्टुप् , (६-७) षष्ठीसप्तम्योश्च जगती छन्दसी ॥

॥९॥ मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

7.

Mūrdhā́nam divó aratím pṛithivyā́ vaiṣvānarám ṛita ā́ jātám agním | kavím samrā́jam átithim jánānām āsánn ā́ pā́tram janayanta deváḥ || 1 ||

O resplendent fire-divine, when your pure and bright speedy rays like horses are loosened from their bound, they shear the many-tinted ground beneath them. Your flames, haunting about the high lands of earth, shine out far and wide and their rapidly moving flickers, mounting over earth's high ridges, blaze fiercely. 4

The flames of this mighty cosmic fire descend like the hurled thunderbolt of the powerful Lord of heaven. Its fierce flame has the energy of destroying all material forms. He, being irresistible and fearful, consumes all superficial material forms, as fire consumes the forests. 5

You over-spread on all the accessible places of the earth with light, energetic power and impelling force. May you drive away all perils with your conquering might and fighting out against our adversaries burn up those who harm us. 6

O splendrous divine fire, possessing splendid strength, the bestower of delight, may you grant to us, your loyal devotees praising you with delightful sacred hymns, the most wonderful life-giving treasures. O vast bright cosmic divine fire, may you confer on us great glory, supply nourishment and provide heroic progeny. 7

7

Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. 1

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥
त्वद्विप्रो जायते वाज्यग्ने त्वद्वीरासो अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥३॥
त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदेः ॥४॥

nā́bhiṃ yajñā́nām sádanaṃ rayīṇā́m mahā́m āhāvám abhí sáṃ navanta | vaiṣvānaráṃ rathyàm adhvarā́nām yajñásya ketúṃ janayanta devā́ḥ || 2 || tvád vípro jāyate vājy àgne tvád vīrā́so abhimātishā́haḥ | vaíṣvānara tvám asmā́su dhehi vásūni rājan spṛihayā́yyāṇi || 3 || tvā́ṃ víṣve amṛita jā́yamānaṃ ṣíṣuṃ ná devā́ abhí sám navante | táva krátubhir amṛitatvám āyan vaísvānara yát pitror ádīdeḥ || 4 ||

वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥
वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुरुहुः सप्त विस्रुहः ॥६॥
वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥७॥

vaíṣvānara táva tā́ni vratā́ni mahā́ny agne nákir ā́ dadharsha | yáj jā́yamānaḥ pitrór upásthé 'vindaḥ ketúṃ vayúneshv áhnām || 5 || vaiṣvānarásya vímitāni cákshasā sā́nūni divó amṛítasya ketúnā | tásyéd u víṣva bhúvanā́dhi mūrdháni vayā́ iva ruruhuḥ saptá visrúhaḥ || 6 || ví yó rájāṅsy ámimīta sukrátur vaisvānaró ví divó rocanā́ kavíḥ | pári yó víṣvā bhúvanāni paprathé 'dabdho gopā́ amṛ́tasya rakshitā́ || 7 || १ ||

Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions. 2

From your blessings, O fire-divine, the universal leader, the wise devotee derives strength and wisdom and blessed by you, the heroes subdue evil tendencies. O sovereign ruler, bestow on us excellent treasures, worthy to be longed for. 3

O immortal universel leader, when manifested as if born infant, all cosmic forces glorify you. When you shine in the parental mid-space, these forces, the offsprings of cosmos gain immortality. 4

O universal leader, the fire-divine, when you spring forth in the bosom of parental cosmos and establish the banner of days on the paths of cosmic world, no one can ever resist your mighty ordinances. 5

The summits of the firmament are measured by the immortal radiance of universal leader, the fire-divine. The base of all regions is stationed upon his brow. The seven gliding streams spring forth from there like branches of a tree. 6

The all-wise, performer of sacred deeds, universal leader the fire-divine, is the prime cause of all luminaries of cosmos and of the inter-space in the mid-region. He spreads them throughout the universe. He is the irresistible guardian of all immortal elements. 7

(८) अष्टमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । वैश्वानरोऽग्निर्देवता । (१-६) प्रथमादितृचद्वयस्य जगती, (७) सप्तम्या ऋचश्च त्रिष्टुप् छन्दसी ॥

॥१०॥ पृक्षस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोम इव पवते चारुरग्नये ॥१॥
स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत ।
व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

8.

Prikshásya vṛíshṇo arushásya nū́ sáhaḥ prá nú vocaṃ vidáthā jātávedasaḥ | vaiṣvānarā́ya matír návyasī ṣúciḥ sóma iva pavate cā́rur agnáye || 1 || sá jā́yamānaḥ paramé vyomani vratā́ny agnír vratapā́ arakshata | vy àntáriksham amimīta sukrátur vaiṣvānaró mahinā́ nā́kam aspṛiṣat || 2 ||

व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः ।
वि चर्मणीव धिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥३॥
अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुरृग्मियम् ।
आ दूतो अग्निमभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतः ॥४॥
युगेयुगे विदथ्यं गृणद्भ्योऽग्ने रयिं यशसं धेहि नव्यसीम् ।
पव्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

vy àstabhnād ródasī mitró ádbhuto 'ntarvā́vad akṛiṇoj jyótishā támaḥ | ví cármaṇīva dhishánc avartayad vaiṣvānaró víṣvam adhatta vṛíshṇyam || 3 || apā́m upásthe mahishā́ agṛibhṇata víṣo rā́jānam úpa tasthur ṛigmíyam | ā́ dūtó agním abharad vivásvato vaiṣvānarám mātaríṣvā parāvátaḥ || 4 || yugé-yuge vidathyàṃ gṛiṇádbhyó 'gne rayíṃ yaṣásaṃ dhehi návyasīm | pavyéva rājann aghā́ṣaṅsam ajara nīcā́ ní vṛiṣca vanínaṃ ṇá téjasā || 5 ||

8

I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter. 1

That cosmic fire, who, as soon as manifest in the loftiest heaven, becomes the protector of our sacred rites. He protects the pious acts of men, and measures out the manifold firmament. On account of his grandeur and wonderful deeds, he, the universal leader, attains the highest glory in the cosmos. 2

This shining, wonderful, cosmic fire, the universal leader, upholds heaven and earth, also covers and conceals the darkness within his light. He spreads out the two bowls of universe like two skins. He comprehends all his creative energy in his task. 3

The mighty vital principles join him on the lap of vaporous firmament. Men acknowledge him as their adorable sovereign. The divine wind, the messenger of the cosmic forces brings divine fire the universal leader, from the distant sphere of the sun. 4

O glorious immortal, worthy of reverence, may you bestow riches and illustrious children upon such devotees, as continue singing your praises from age to age. May you strike the sinner with your sharp punitive justice, as lightning strikes down a tree. 5

अस्माकमग्ने मघवत्सु धारयानामि क्षत्रमजरं सुवीर्यम् ।
वयं जयेम शतिनं सहस्रिणं वैश्वानर वाजमग्ने तवोतिभिः ॥६॥
अदब्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरीन् ।
रक्षा च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

asmákam agne ma-ghávatsu dhārayánāmi kshatrám ajáram suvíryam | vayám jayema ṣatínam sahasríṇam vaíṣvānara vájam agne távotí-bhiḥ || 6 || ádabdhebhis táva gopábhir ishṭe 'smákam pāhi trishadhastha sūrín | rákshā ca no dadúshāṃ ṣárdho agne vaísvānara prá ca tārī stávānaḥ || 7 || 10 ||

(९) नवमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः ।
वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥११॥ अहश्च कृष्णमहरर्जुनं च वि वर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्तमांसि ॥१॥
नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।
कस्य स्वित्पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥२॥
स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुथा वदाति ।
य ईं चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

9.

Áhas ca kṛishnám áhar árjunam ca ví vartete rájasi vedyábhiḥ | vaisvānaró jáyamāno ná rájávātiraj jyótishāgnís támāṅsi || 1 || nāháṃ tántuṃ ná ví jānāmy ótuṃ ná yáṃ

váyanti samaré 'tamānāḥ | kásya svit putrá ihá váktvāni paró vadāty ávareṇa pitrá || 2 || sá ít tántuṃ sá ví jānāty ótuṃ sá váktvāny ṛituthá vadāti | yá īṃ cíketad amríta-syá gopá aváṣ cáran paró anyéna páṣyan || 3 ||

O the universal leader, the fire-divine, may you grant to our benevolent offerers, wealth and strength which is exempt from decay and which cannot be taken away. May we win for our strength, O fire divine, hundredfold and thousandfold ways through your grace. 6

O adorable divine Lord, present in all the three worlds, keep your grace effective with your irresistible guards. May you preserve the strength of us who offer homage. May you, when glorified by us, take us across evils and miseries. 7

9

The dark night and the bright day revolve alternate, affecting the world by their appreciable qualities. Universal leader, the cosmic fire, manifested like a prince, dispels darkness by His lustre. 1

I neither understand the threads of the warp, nor the threads of the woof, nor that cloth which, those, who are assiduous in united exertion, weave. No one knows of the source of the words that have been spoken by a father hither and are to be used by the son thither. 2

He verily understands both, the warp and woof, and in due time. He shall tell what should be told. He very much knows all about this. He is the protector of all that is eternal and immortal, and freely moves through hither and thither, above or below, with a constant eye on both of them. 3

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा३ वर्धमानः ॥४॥
ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥५॥
वि मे कर्णा पतयतो वि चक्षुर्वी३दं ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥६॥
विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥७॥

ayáṃ hótā prathamáḥ páṣyatemám idáṃ jyótir amṛ́tam mártyeshu | ayáṃ sá jajñe dhruvá ā́ níshattó 'martyas tanvā̀ várdhamānaḥ || 4 || dhruváṃ jyótir níhitaṃ dṛiṣáye kám máno jávishṭham patáyatsv antáḥ | víṣve devā́ḥ sámanasaḥ sáketā ékaṃ krátum abhí ví yanti sādhú || 5 || ví me kárṇā patayato ví cákshur vìdáṃ jyótir hṛ́daya ā́hitaṃ yát | ví me mánaṣ carati dūráādhīḥ kíṃ svid vakshyā́mi kím u nū́ manishye || 6 || víṣve devā́ anamasyan bhiyānā́s tvā́m agne támasi tasthivā́ṅsam | vaiṣvānarò 'vatū́táye nó 'martyo 'vatū́táye naḥ || 7 || 11 ||

(१०) दशमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१-६) प्रथमादिऋच-
द्वयस्य त्रिष्टुप्, (७) सप्तम्या ऋचश्च द्विपदा विराट् छन्दसी ॥

॥१२॥ पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

10.

Puró vo mandrám divyám suvṛiktím prayatí yajñé agním adhvaré dadhidhvam | purá ukthébhiḥ sá hí no vibhā́vā svadhvarā́ karati jātávedāḥ || 1 ||

This Lord of the cosmic fire is the first offerer of cosmic offerings. Behold Him ! He is the light immortal amongst mortals; He is immovable, all-pervading, immortal and ever-waxing in His body,—the manifested creation. 4

His steady light, swifter than mind, stationed among moving world, pointedly indicates the way to happiness. All the cosmic powers of one accord and of one intention, proceed unobstructed to the single purpose. 5

My ears are turned to hear Him, and my eyes to behold Him. The divine light, that is placed in my heart, is also eager to know him. My mind, the receptacle of distant objects, hastens towards Him. What shall I speak? How shall I comprehend Him? 6

All the cosmic forces, alarmed, adore you, O Lord of the cosmic fire, abiding in mysterious darkness. May the immortal adorable divine preserve us with His protection; afford us all His protection. 7

10

May you propitiate with praises and install this adorable, divine, infallible Lord at the place of all your progressive and uninterrupted sacred deeds. For He, the resplendent omniscient Lord makes us prosperous in our sacred endeavours. 1

तम्मु द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
स्तोमं यमस्मै ममतेव शूषं घृतं न शुचि मतयः पवन्ते ॥२॥
पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः ।
चित्राभिस्तमूतिभिश्चित्रशोचिर्व्रजस्य साता गोमतो दधाति ॥३॥

tám u dyumaḥ purv-aṇīka hotar ágne agníbhir mánusha idhānáḥ | stómaṃ yám asmai mamáteva sūsháṃ ghṛitáṃ ná ṣúci matáyaḥ pavante || 2 || pīpáya sá ṣrávasā mártyeshu yó agnáye dadā́ṣa vípra ukthaíḥ | citrábhis tám ūtíbhis citrásocir vrajásya sātā́ gó-mato dadhāti || 3 ||

आ यः पप्रौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
अध बहु चित्तम ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥
नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयिं मघवद्भ्यश्च धेहि ।
ये राधसा श्रवसा चात्यन्यान्त्सुवीर्येभिश्चाभि सन्ति जनान् ॥५॥
इमं यज्ञं चनो धा अग्न उशन्यं त आसानो जुहुते हविष्मान् ।
भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातौ ॥६॥

ā́ yáḥ papraú jā́yamāna urví dūredṛ́ṣā bhāsā́ kṛishṇádhvā | ádha bahú cit táma ū́rmyāyās tiráḥ ṣocíshā dadṛ́ṣe pāvakáḥ || 4 || nū́ naṣ citráṃ puruvā́jābhir ūtí ágne rayím maghávadbhyaṣ ca dhehi | yé rā́dhasā ṣrá-vasā cā́ty anyā́n suvī́ryebhiṣ cābhí sánti jánān || 5 || imáṃ yajñáṃ cáno dhā agna uṣán yáṃ ta āsānó juhuté havísh-mān | bharádvājeshu dadhishe suvṛiktím ávīr vā́jasya gádh-yasya sātaú || 6 ||

O adorable fire-divine with multi-blazing flames, radiant and showerer of blessings, may you, glorified at the fires enkindled, listen and bless your devotee who for self-advantage adores you with a loving heart, pure as sacred butter. 2

Amongst mortal men, only that wise devotee thrives in glory, who offers homage with hymns of praise to adorable Lord. The wonderfully radiant adorable Lord grants him marvellous protection and helps him to obtain wealth and a pasturage filled with herds of cattle. 3

At His manifestation, the cosmic fire-divine, the dark-pathed, fills up spacious heaven and earth with His widely visible splendour. And He Himself, the purifier, is now seen, dispersing the thick gloom of night with His radiance. 4

O adorable Lord, may you, with your mightiest aid, confer magnificent wealth on us and on our illustrious leaders, who stand pre-eminent, surpassing others in liberal gifts, in fame, and in virtues. 5

O adorable Lord, accept this homage with delight, which the worshipper, seated before you, is offering. May you accept melodious hymns of wise devotees; bless them so that they may obtain all sorts of nourishment. 6

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥७॥

ví dvéshāṅsīnuhí vardháyélām mádema ṣatáhimāḥ suvírāḥ || 7 || 12 ||

(११) एकादशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥
त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु ।
पावकया जुह्वा३ वह्निरासाग्ने यजस्व तन्वं१ तव स्वाम् ॥२॥
धन्या चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्म गृणते यजध्यै ।
वेपिष्ठो अङ्गिरसां यद्ध विप्रो मधु च्छन्दो भनति रेभ इष्टौ ॥३॥

अदिद्युतत्स्वपाको विभावाग्ने यजस्व रोदसी उरूची ।
आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥४॥

11

Yájasva hotar ishitó yájīyān ágne bádho marútām´ ná práyukti | á no mitrávárunā násatyā dyávā hotráya prithiví vavrityāḥ || 1 || tvám hótā mandrátamo no adhrúg antar devó vidáthā mártyeshu | pāvakáyā juhvà váhnir āságne yájasva tanvàm táva svám || 2 || dhányā cid dhí tvé dhisháṇā váshṭi prá deváñ jánma griṇaté yájadhyai | vépishṭho áṅgirasām yád dha vípro mádhu chandó bhánati rebhá ishṭaú || 3 || ádidyutat sv ápāko vibhávágne yájasva ródasī urūcí | āyúm ná yám námasā rātáhavyā añjánti supráyásam páñca jánāḥ || 4 ||

May you scatter our adversaries, augment our abundant store of wealth and may we, blessed with brave youths of character, enjoy happiness for a hundred winters. 7

11

O adorable Lord, the invoker, the most reverential and granter of blessings, may you being revered by us invoke the foe-destroying cosmic vital principles to come in aid of our holy synods and bring the never failing cosmic light and bliss, and the forces of heaven and earth. 1

O adorable Lord, you are divine invoker of cosmic forces amid mortals, most praise-worthy, never harming and bearer of oblations. May you constantly perform cosmic sacrifice of this universe with your purifying flames born as if out of your mouth. 2

O adorable Lord, our heart-felt craving for wealth and wisdom impels us to praise you, because your manifested form inspires the worshipper to honour the cosmic powers. The pious sage, the most earnest adorer amongst the preceptors, the poet, sings the sweet melodious songs at the solemn service. 3

The brilliant, adorable Lord is mature in wisdom, and most resplendent. May you offer honour to the wide-spread heaven and earth. All the well-fed, five categories of people, bearing oblations, propitiate you with homage as if you were a mortal guest. 4

वृञ्जे ह यन्नमसा बर्हिरग्नावयामि स्रुग्घृतवती सुवृक्तिः ।
अम्यक्षि सद्म सदने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥
दशस्या नः पुर्वणीक होतर्देवेभिरग्ने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अति स्रसेम वृजनं नांहः ॥६॥

vṛiñjé ha yán námasā barhír agnā́v áyāmi srúg ghṛitávatī suvṛiktíḥ | ámyakshi sádma sádane pṛithivyā́ áṣrāyi yajñáḥ sū́rye ná cákshuḥ || 5 || daṣasyā́ naḥ purvanīka hotar devébhir agne agníbhir idhānáḥ | rāyáḥ sūno sahaso vāvasānā́ áti srasema vṛijánam nā́ṅhaḥ || 6 || 13 ||

(१२) द्वादशं सूक्तम्

(१-६) षड्‌ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ मध्ये होता दुरोणे बर्हिषो राळग्निस्तोदस्य रोदसी यजध्यै ।
अयं स सूनुः सहस ऋतावा दूरात्सूर्यो न शोचिषा ततान ॥१॥
आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्त्सर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्यै ॥२॥
तेजिष्ठा यस्यारतिर्वनेराट् तोदो अध्वन्न वृधसानो अद्यौत् ।
अद्रोघो न द्रविता चेतति त्मन्नमर्त्योऽवर्त्र ओषधीषु ॥३॥

12.

Mádhye hótā duroṇé barhísho rā́ḷ agnís todásya ródasī yájadhyai | ayáṃ sá sūnúḥ sáhasa ṛitā́vā dūrā́t sū́ryo ná ṣocíshā tatāna || 1 || ā́ yásmin tvé sv ápāke yajatra yákshad rājan sarvátāteva nú dyaúḥ | trishadhásthas tatarúsho ná jáṅho havyā́ maghā́ni mā́nushā yájadhyai || 2 || téjishthā yásyāratír vanerā́ṭ todó ádhvan ná vṛidhasānó adyaut | adroghó ná dravitā́ cetati tmánn ámartyo 'vartra óshadhīshu || 3 ||

When with reverence the grass of my worldly comforts is clipped to be dedicated as an oblation to the fire-divine and left, the well-trimmed ladle (of may soul), full of butter (of benevolence) then alone, the receptacle (the cosmic fire-altar) becomes complete on the surface of earth for the cosmic sacred rites—The sacrifice, verily, is related to the earth in the same way as eye to the sun. 5

O possessor of multiblazing flames, invoker of Nature's bounties, shining with brilliant radiance, bestow upon us riches; and may we, O source of strength, having overcome our adversaries envelop you with reverential homage. 6

12

The cosmic fire, the invoker of divine powers, the Lord of cosmic sacrifice, abides in the hearts of the institutor of the sacred works, who offers homage to heaven and earth. He is the source of strength, and the observer of truth. He over-spreads the world from afar, like the sun with light. 1

O most wise, adorable and resplendent cosmic fire, the worshipper offers homage to you at every sacred ceremony. May you, being present in all the three realms, move with the speed of the traverser of the sky, the sun, to convey the valuable oblations of men to the cosmic forces. 2

His pure and spreading radiance blazes in the forest, and shines with increasing intensity, like the sun on His celestial path. His glow rushes like the innoxious wind amongst the plants. Immortal and unimpeded, He lights up all things by His own lustre. 3

सास्माकेभिरेतरी न शूषैरग्निः ष्टवे दम आ जातवेदाः ।
द्रुन्नो वन्वन् क्रत्वा नार्वोस्रः पितेव जारयायि यज्ञैः ॥४॥
अध स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम् ।
सद्यो यः स्पन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट् ॥५॥
स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

sásmákebhir etárī ná ṣūshaír agní shṭave dáma á jātávedāḥ | drvànno vanván krátvā nárvosráḥ pitéva jārayáyi yajñaíḥ || 4 || ádha smāsya panayanti bháso vṛíthā yát tákshad anuyáti pṛithvím | sadyó yáḥ syandró víshito dhávīyān ṛiṇó ná tāyúr áti dhánvā rāṭ || 5 || sá tvám no arvan nídāyā víṣvebhir agne agníbhir idhānáḥ | véshi rāyó ví yāsi duchúnā mádema ṣatáhimāḥ suvírāḥ || 6 || 14 ||

(१३) त्रयोदशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ त्वद्विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम् ॥१॥
त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।
अग्ने मित्रो न बृहत ऋतस्यासि क्षत्ता वामस्य देव भूरेः ॥२॥

13.

Tvád víṣvā subhaga saúbhagāny ágne ví yanti vaníno ná vayáḥ | ṣrushṭí rayír vájo vṛitratúrye divó vṛishṭír íḍyo rītír apám || 1 || tvám bhágo na á hí rátnam ishé párijmeva kshayasi dasmávarcāḥ | ágne mitró ná bṛihatá ṛitásyási kshattá vāmásya deva bhúreḥ || 2 ||

The cosmic fire, who knows all that exists, is propitiated in our dwellings by us and our friends like a steed for vigour. This fire feeds upon trees, and consumes forests, He fights with evil, like a champion. He is glorified by the praises in sacred ceremonies. 4

They glorify His glow in this world. When thinning the woods with ease, He spreads over the broad earth. He glides along unarrested, and rapid in movement, like a flying thief, He shines over the desert. 5

O quick-moving cosmic fire, kindled with all your fires, guard us from reproach. You bestow opulence and drive away adversaries. May we, along with descendents, brave and cultured, enjoy happiness through a hundred winters. 6

13

O auspicious adorable Lord, all beneficial works proceed from you like branches from the trunk of a tree. All benevolent wealth, including vigour in struggles against evils, and rain from sky, come through your blessings. Therefore, O sender of rains, you are glorified by all. 1

O divine adorable Lord, may you bestow upon us precious wealth. You are beautiful with your radiance, and swift like the circumambient wind. You, like the sun, are the upholder of eternal laws and giver of plentiful wealth. 2

स सत्पतिः शवसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भर्ति वाजम् ।
यं त्वं प्रचेत ऋतजात राया सजोषा नप्त्रापां हिनोषि ॥३॥
यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मर्तो निशितिं वेद्यानट् ।
विश्वं स देव प्रति वारमग्ने धत्ते धान्यं१ पत्यते वसव्यैः ॥४॥
ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः ।
कृणोषि यच्छवसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

sá sátpatiḥ ṣávasā hanti vṛitrám ágne vípro ví paṇér bharti vā́jam | yáṃ tvám praceta ṛitajāta rāyā́ sajóshā náptrāpā́ṃ hinóshi || 3 || yás te sūno sahaso gīrbhír ukthaír yajñaír márto níṣitiṃ vedyā́naṭ | víṣvaṃ sá deva práti vā́ram agne dhatté dhānyàm pátyate vasavyaìḥ || 4 || tā́ nṛíbhya ā́ sauṣravasā́ suvī́rā́gne sūno sahasaḥ pushyáse dhāḥ | kṛiṇóshi yác chávasā bhū́ri paṣvó váyo vṛíkāyāráye jásuraye || 5 ||

वद्मा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
विश्वाभिर्गीर्भिरभि पूर्तिमश्यां मदेम शतहिमाः सुवीराः ॥६॥

vadmā́ sūno sahaso no víhāyā ágne tokáṃ tánayaṃ vājí no dāḥ | víṣvābhir gīrbhír abhí pūrtím aṣyām mádema ṣatáhimāḥ suvī́rāḥ || 6 || 15 ||

(१४) चतुर्दशं सूक्तम्

(१–६) षड्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१–५) प्रथमादिपञ्चर्चा-मनुष्टुप्, (६) षष्ठ्या ऋचश्च शक्करी छन्दसी ॥

॥१६॥ अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्व्य इषं वुरीतावसे ॥१॥

14.

Agnā́ yó mártyo dúvo dhíyaṃ jujósha dhītíbhiḥ | bhásan nú shá prá pūrvyá ísham vurītávase || 1 ||

O adorable Lord, all-wise, the source of eternal truth, that man becomes the protector of the virtuous, and destroyer of his enemy by his strength, and that person alone crushes the might of evil forces with his wisdom, whom you, the consentient with the grandson of waters, inspire to achieve prosperity. 3

O adorable Lord, the source of strength, the person, who by praises, by prayers, and by selfless deeds, attracts your radiant fervour to his altar, enjoys all glory and prosperity, and abounds in precious treasures. 4

O source of strength, may you confer those abundant viands, excellent descendants, and those means of copious sustenance to devotee which you take away from a churlish and malignant adversary. 5

O adorable Lord, source of most powerful, may you be our councillor, and give us sons and grandsons, together with food. May I, by all my praises, obtain the fulfilment of my aspirations. May we, blessed with excellent descendants, enjoy happiness for a hundred winters. 6

14

May the person, who serves adorable Lord by devotion, worship, and praises, quickly become distinguished as the first amongst men, and acquire ample food for the support of his children. 1

अ॒ग्निरिद्धि प्रचे॑ता अ॒ग्निर्वे॒धस्त॑म॒ ऋषिः ।
अ॒ग्निं होता॑रमीळते य॒ज्ञेषु॒ मनु॑षो॒ विशः॑ ॥२॥
नाना॒ ह्य१॒॑ग्नेऽव॑से॒ स्पर्ध॑न्ते॒ रायो॑ अ॒र्यः ।
तूर्व॑न्तो॒ दस्यु॑मा॒यवो॑ व्र॒तैः सीक्ष॑न्तो अव्र॒तम् ॥३॥

agnír íd dhí prácetā agnír vedhástama ṛíshiḥ | agníṃ hótāram īḷate yajñéshu mánusho víṣaḥ || 2 || nánā hy àgné 'vase spárdhante ráyo aryáḥ | túrvanto dásyum āyávo vrataíḥ síkshanto avratám || 3 ||

अ॒ग्निर॒प्सामृ॑ती॒षहं॑ वी॒रं द॑दाति॒ सत्प॑तिम् ।
यस्य॒ त्रस॑न्ति॒ शव॑सः सं॒चक्षि॒ शत्र॑वो भि॒या ॥४॥
अ॒ग्निर्हि वि॒द्मना॑ नि॒दो दे॒वो मर्त॑मुरु॒ष्यति॑ ।
स॒हावा॒ यस्यावृ॑तो र॒यिर्वाजे॒ष्ववृ॑तः ॥५॥
अच्छा॑ नो मित्रमहो देव दे॒वान॑ग्ने॒ वोचः॑ सुम॒तिं रोद॑स्योः ।
वी॒हि स्व॒स्तिं सु॑क्षि॒तिं दि॒वो नॄन्द्वि॒षो अंहां॑सि दुरि॒ता त॑रेम॒ ता त॑रेम॒ तवाव॑सा त॑रेम ॥६॥

agnír apsám ṛitīsháhaṃ vīráṃ dadāti sátpatim | yásya trásanti ṣávasaḥ saṃcákshi ṣátravo bhiyá || 4 || agnír hí vidmánā nidó devó mártam urushyáti | sahávā yásyávṛito rayír vájeshv ávṛitaḥ || 5 || áchā no mitramaho -- || 6 || 16 ||

Adorable Lord is most wise and cherisher of sacred works and a holy sage. Thoughtful people have been glorifying Him as the invoker of the cosmic forces to bless their selfless benevolent deeds. 2

Adorable Lord takes manifold treasures of disbelievers for the preservation of the worshippers. Faithful devotees triumph over wicked and unrighteous and humble him who does not abide by the prescribed conduct of life. 3

Adorable Lord bestows upon His worshippers such a descendant, who overcomes evil forces, protects virtuous, and at whose appearance, adversaries tremble through fear of his prowess. 4

The mighty, divine, and all-wise adorable Lord protects the pious devotee from reproach, and makes his path of glory and his wealth unrivalled. 5

O divine adorable Lord, revered as a friend, who abiding in heaven and earth, communicates our praises to the divines, conduct the offerer of adoration to domestic felicity, may we overcome our adversaries, our iniquities, our difficulties; may we overcome them by your protection. 6

(१५) पञ्चदशं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज आङ्गिरसो वीतहव्यो वा ऋषिः। अग्निर्देवता। (१-२, ४-५, ७-९) प्रथमाद्वितीययोर्ऋचोश्चतुर्थीपञ्चम्योः सप्तमीनवम्योश्च जगती, (३, १५) तृतीयापञ्चदश्योः शक्वरी, (६) षष्ठ्या अतिशक्वरी, (१०-१४, १६, १९) दशम्यादिपञ्चानां षोडश्या एकोनविंश्याश्च त्रिष्टुप्, (१७) सप्तदश्या अनुष्टुप्, (१८) अष्टादश्याश्च बृहती छन्दांसि ॥

॥१७॥ इममू षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।
वेतीद्दिवो जनुषा कच्चिदा शुचिर्ज्योक्चिदत्ति गर्भो यदच्युतम् ॥१॥
मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥२॥
स त्वं दक्षस्यावृको वृधो भूरर्यः परस्यान्तरस्य तरुषः ।
रायः सूनो सहसो मर्त्येष्वा छर्दिर्यच्छ वीतहव्याय सप्रथो भरद्वाजाय सप्रथः ॥३॥

15.

Imám ū shú vo átithim usharbúdham vísvāsām visám pátim riñjase girá | vétíd divó janúshā kác cid á súcir jyók cid atti gárbho yád ácyutam || 1 || mitrám ná yám súdhitam bhrígavo dadhúr vánaspátāv ídyam ūrdhvásocisham | sá tvám súprīto vītáhavye adbhuta prásastibhir mahayase divé-dive || 2 || sá tvám dákshasyāvrikó vridhó bhūr aryáh párasyántarasya tárushah | rāyáh sūno sahaso mártyeshv á chardír yacha vītáhavyāya saprátho bharádvājāya sapráthah || 3 ||

द्युतानं वो अतिथिं स्वर्णरमग्निं होतारं मनुषः स्वध्वरम् ।
विप्रं न द्युक्षवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥४॥
पावकया यश्चितयन्त्या कृपा क्षामन्रुरुच उषसो न भानुना ।
तूर्वन्न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥५॥

dyutānám vo átithim svàrnaram agním hótāram mánushah svadhvarám | vípram ná dyukshávacasam suvriktíbhir havyaváham aratím devám riñjase || 4 || pāvakáyā yás citáyantyā kripá kshámann rurucá usháso ná bhānúnā | túrvan ná yámann étasasya nú ránа á yó ghriné ná tatrishānó ajárah || 5 || 17 ||

15

May you O devotees, propitiate by praises the Lord, who is dear as a guest and whose glory wakes at the early dawn. He is the cherisher of all people. On all occasions, He comes as if from heaven and rests as an embryo (in wood). He remains embodiment of purity from eternity and instantly accepts the offerings presented to Him with reverence. 1

Spiritually enlightened sages regard this upward-flaming, adorable-divine, deposited in wood, as a friend. May He be pleased with dedicated offerer of oblations, who glorifies Him with praises every day. 2

You are unresisted, and benefactor of him who is skilled in sacred rites, and defender against his near or distant enemies. O ever-renowned Lord, may you grant wealth and a dwelling to selfless dedicated offerer of oblations, a bearer of spiritual enlightenment. 3

Propitiate with pious praises the radiant adorable fire-divine, who is your dear guest, the guide to heaven, and the invoker of Nature's bounties for the welfare of humanity. He, the divine, is the cherisher of noble deeds, the speaker of brilliant words like a learned sage, and the bearer of oblations. 4

Propitiate Him, the adorable Lord, who shines upon the earth with purifying and enlightening lustre, as the dawns shine with light; He is like a warrior, who, discomfiting His foes, quickly blazes forth in defence of virtuous instincts. He is satiated with food, and exempt from decay. 5

॥१८॥ अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।
उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं देवो देवेषु वनते हि नो दुवः ॥६॥
समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।
विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जातवेदसम् ॥७॥
त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे ॥८॥

agním-agnim vaḥ samídhā duvasyata priyám-priyam vo átithim grinīsháni | úpa vo gīrbhír amrítam vivāsata devó devéshu vánate hí vā́ryam devó devéshu vánate hí no dúvaḥ || 6 || sámiddham agním samídhā girā́ griṇe ṣúcim pāvakám puró adhvaré dhruvám | vípram hótāram puruvā́ram adrúham kavím sumnaír īmahe jātávedasam || 7 || tvā́m dūtám agne amrítam yugé-yuge havyaváham dadhire pāyúm ī́dyam | devā́sas ca mártāsas ca jā́grivim vibhúm viṣpátim námasā ní shedire || 8 ||

विभूषन्नग्न उभयाँ अनु व्रता दूतो देवानां रजसी समीयसे ।
यत्ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरूथः शिवो भव ॥९॥
तं सुप्रतीकं सुदृशं स्वञ्चमविद्वांसो विदुष्टरं सपेम ।
स यक्षद्विश्वा वयुनानि विद्वान्प्र हव्यमग्निरमृतेषु वोचत् ॥१०॥

vibhū́shann agna ubháyāñ ánu vratā́ dūtó devā́nām rájasī sám īyase | yát te dhītím sumatím āvriṇīmáhé 'dha smā nas trivárūthaḥ ṣivó bhava || 9 || tám suprátīkam sudríṣam svā́ñcam ávidvānso vidúshṭaram sapema | sá yakshad víṣvā vayúnāni vidvā́n prá havyám agnír amríteshu vocat || 10 || 18 ||

May you worship repeatedly the adorable Lord with dedication. He is ever your dear friend, and dear as guest. May you glorify with hymns the immortal Lord, for He is most divine among divine, and accepts our homage with love. 6

We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, He is benevolent, omniscient and full of wisdom. 7

O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, as the fire is placed on a sacred altar. 8

O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your regard, and gracious care, O guardian of the three regions, may you be auspicious to us. 9

We of little wisdom adore you, the most wise fire-divine, the well-formed, the well-looking, and the graceful-moving. May the Lord, who knows all things that are to be known, offer the cosmic sacrifice. May we announce the oblation to the immortals. 10

॥१९॥ तमग्ने पास्युत तं पिपर्षि यस्त आनट्कवये शूर धीतिम् ।
यज्ञस्य वा निशितिं वोदितिं वा तमित्पृणक्षि शवसोत राया ॥११॥
त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥१२॥
अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

tám agne pāsy utá tám piparshi yás ta ā́naṭ kaváye ṣūra dhītím | yajñásya vā níṣitiṃ vóditiṃ vā tám ít pṛiṇakshi ṣávasotá rāyā́ || 11 || tvám agne vanushyató ní pāhi tvám u naḥ sahasāvann avadyā́t | sáṃ tvā dhvasmanvád abhy ètu pā́thaḥ sáṃ rayí spṛihayā́yyaḥ sahasrī́ || 12 || agnír hótā gṛihápatiḥ sá rā́jā víṣvā veda jánimā jātávedaḥ | devā́nām utá yó mártyānām yájishthah sá prá yajatām ritā́vā || 13 ||

अग्ने यदद्य विशो अध्वरस्य होतः पावकशोचे वेष्ट्वं हि यज्वा ।
ऋता यजासि महिना वि यद्भूर्हव्या वह यविष्ठ या ते अद्य ॥१४॥

ágne yád adyá viṣó adhvarasya hotaḥ pā́vakaṣoce vésh ṭvám hí yájvā | ṛitá yajāsi mahinā́ ví yád bhū́r havyā́ vaha yavishṭha yā́ te adyá || 14 ||

You cherish and protect that man who offers worship to you, O radiant and farseeing Lord. You endow him with strength and riches, who initiates and accomplishes selfless noble works. 11

O mighty Lord, may you guard us from the malignant, and preserve us from the wicked. O victorious, may our offerings reach you free from dishonour and may desirable riches reach us by thousands. 12

Our adorable Lord is the invoker of Nature's bounties, protector of homes, and a sovereign ruler. He knows all that is; He knows all that exists. He is the most assiduous performer of benevolent acts amongst mortals and divines.

May He, who is truth-incarnate, constantly perform the divine cosmic sacrifice. 13

O adorable Lord, minister of the sacrifice, bright with purifying lustre, may you approve of that worship, which is being celebrated by the institutor of the holy ceremonies. Verily, you are the doer of cosmic sacrifice. Therefore, may you inspire divine powers; and since by your greatness you are all-pervading, O ever-young, accept the offerings presented to you today. 14

अ॒भि प्रयां॑सि॒ सुधि॑तानि॒ हि ख्यो नि त्वा॑ दधीत॒ रोद॑सी॒ यज॑ध्यै ।
अवा॑ नो मघव॒न्वाज॑साता॒वग्ने॒ विश्वा॑नि दुरि॒ता त॑रेम॒ ता त॑रेम॒ तवाव॑सा तरेम ॥१५॥

॥२०॥ अग्ने॒ विश्वे॑भिः स्वनीक दे॒वैरूर्णा॑वन्तं प्रथ॒मः सी॑द॒ योनि॑म् ।
कु॒ला॒यिनं॑ घृ॒तव॑न्तं सवि॒त्रे य॒ज्ञं न॑य॒ यज॑मानाय सा॒धु ॥१६॥
इ॒ममु॒ त्यम॑थर्व॒वद॒ग्निं म॑न्थन्ति वे॒धसः॑ । यम॑ङ्कू॒यन्त॒मान॑य॒न्नमू॑रं श्या॒व्या॑भ्यः ॥१७॥

abhí práyāṅsi
súdhitāni hí khyó ní tvā dadhīta ródasī yájadhyai | ávā no maghavan vā́jasātāv ágne víṣvāni duritá tarema tá tarema távā́vasā tarema || 15 || 19 ||

ágne víṣvebhiḥ svanīka devaír ū́rṇāvantam prathamáḥ sīda yónim | kulāyínaṃ ghṛitávantaṃ savitré yajñáṃ naya yájamānāya ṣādhú || 16 || imám u tyám atharvavád agním manthanti vedhásaḥ | yám aṅkūyántam ā́nayann ámūraṃ ṣyāvyā̀bhyaḥ || 17 ||

जनि॑ष्वा दे॒ववी॑तये स॒र्वता॑ता स्व॒स्तये॑ ।
आ दे॒वान्व॑क्ष्य॒मृताँ॑ ऋता॒वृधो॑ य॒ज्ञं दे॒वेषु॑ पिस्पृशः ॥१८॥
व॒यमु॑ त्वा गृहपते जनाना॒मग्ने॒ अक॑र्म स॒मिधा॑ बृ॒हन्त॑म् ।
अ॒स्थू॒रि नो॒ गार्ह॑पत्यानि सन्तु ति॒ग्मेन॑ न॒स्तेज॑सा॒ सं शि॑शाधि ॥१९॥

jánishvā devávītaye sarvátātā svastáye |
ā́ devā́n vakshy amṛítāñ ṛitāvṛídho yajñáṃ devéshu pispṛiṣaḥ || 18 || vayám u tvā gṛihapate janānām ágne ákarma samídhā bṛihántam | asthūrí no gā́rhapatyāni santu tigména nas téjasā sáṃ ṣiṣādhi || 19 || 20 ||

O bounteous Lord, may you inspect and bless the sacrificial viands duly deposited upon the altar of our noble deeds. Heaven and earth invoke you to perform cosmic sacrifice. O opulent Lord, protect us in struggles, whereby we may pass safe over all evils; and may we pass over those of a prior existence and trouble us. May we overcome them through your protection. 15

O adorable Lord, shining with your own splendour, may you enshrine the nest—like soft heart of man, bedewed with devotion, upon the altar lined with wool, a nest of perfumes and suffused with butter, and rightly convey to Nature's bounties the devotion of the institutor of the ceremony; —of the presenter of homage. 16

The holy devotees make efforts to re-establish firmly the glory of Lord and remove the glooms of ignorance. This faith is often shaken badly, but not lost altogether. 17

O adorable Lord, may your glorious faith be enshrined at our sacred works for the welfare of devotees. May you bring hither the immortal divine powers, the augmenters of the ceremonies. May the benefits of our fire ritual reach the environmental Nature's bounties. 18

O adorable Lord, the guardian of our family, we, amongst men, promote your glory with ever-increasing dedication. May our domestic fires be supplied with all that is essential, may you enliven us with brilliant radiance. 19

(१६) षोडशं सूक्तम्

(१-४८) अष्टचत्वारिंशदृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः। अग्निर्देवता । (१, ६) प्रथमाषष्ठ्योर्ऋचोर्वर्धमाना, (२-५, ७-२६, २८-४५) द्वितीयादिचतसृणां सप्तम्यादिविंशतेरष्टाविंश्याद्यष्टादशानाञ्च गायत्री, (२७, ४७-४८) सप्तविंश्याः सप्तचत्वारिंश्यष्टचत्वारिंश्योश्चानुष्टुप्, (४६) षट्चत्वारिंश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२१॥ त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवेभिर्मानुषे जने ॥१॥
स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥
वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥३॥
त्वामीळे अध द्विता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥
त्वमिमा वार्या पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

16.

Tvám agne yajñánām̩ hótā víṣveshām̩ hitáḥ | devébhir mānushe jáne || 1 || sá no mandrábhir adhvaré jihvábhir yajā maháḥ | ā́ devā́n vakshi yákshi ca || 2 || vétthā hí vedho ádhvanaḥ patháṣ ca devā́ñjasā | ágne yajñéshu sukrato || 3 || tvā́m īle ádha dvitā́ bharató vājíbhiḥ ṣunám | ījé yajñéshu yajnīyam || 4 || tvám imā́ vā́ryā purú dívodāsāya sunvaté | bharádvājāya dāṣúshe || 5 || 21 ||

॥२२॥ त्वं दूतो अमर्त्य आ वहा दैव्यं जनम् । शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥
त्वामग्ने स्वाध्यो३ मर्तासो देववीतये । यज्ञेषु देवमीळते ॥७॥
तव प्र यक्षि संदृशमुत क्रतुं सुदानवः । विश्वे जुषन्त कामिनः ॥८॥

tvám̩ dūtó ámartya ā́ vahā daívyam̩ jánam | ṣriṇván víprasya sushṭutím || 6 || tvā́m agne svādhyò mártāso devá vītaye | yajñéshu devám īḷate || 7 || táva prá yakshi sam̩dṛíṣam utá krátum sudā́navaḥ | víṣve jushanta kāmínaḥ || 8 ||

16

O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind. 1

So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions. 2

O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed. 3

The nourisher, the household head, has been joyfully praising you for your two-fold functions (creative and sustaining) and has been worshipping you, O adorable, with sacrifices. 4

As you confer many of such blessings upon the servants of people, whilst they present libations, so now may you grant them the same to the actual offerer, the sustainer of the family with food and wealth. 5

O immortal messenger, may you bring hither the enlightened people, on hearing the adoration of the wise. 6

O adorable Lord, whilst engaged in noble deeds, the mortals of pious thoughts invoke you for the satisfaction of the enlightened ones. 7

O Lord, those who are liberal givers, and well-wishers of all, enjoy your splendour and perform the selfless deeds. May you bless them. 8

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः । अग्ने यक्षि दिवो विशः ॥९॥
अग्न आ याहि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि ॥१०॥

tvám̩ hótā mánurhito váhnir āsā́ vidúshṭaraḥ | ágne yákshi divó víṣaḥ || 9 || ágna ā́ yāhi vītáye gṛiṇānó havyádātaye | ní hótā satsi barhíshi || 10 || 22 ||

॥२३॥ तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥११॥
स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥१३॥
तमु त्वा दध्यङ्ङृषिः पुत्र ईधे अथर्वणः । वृत्रहणं पुरन्दरम् ॥१४॥
तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयं रणेरणे ॥१५॥

tám̩ tvā samídbhir aṅgiro ghṛiténa vardhayāmasi | bṛihác chocā yavishṭhya || 11 || sá naḥ pṛithú ṣravā́yyam áchā deva vivāsasi | bṛihád agne suvíryam || 12 || tvám agne púshkarād ádhy átharvā nír amanthata | mūrdhnó víṣvasya vāghátaḥ || 13 || tám u tvā dadhyáññ ṛíshiḥ putrá īdhe átharvaṇaḥ | vṛitrahánam puram̩darám || 14 || tám u tvā pāthyó vṛíshā sám īdhe dasyuhántamam | dhanam̩jayám̩ ráṇe -raṇe || 15 || 23 ||

O adorable Lord, ever a help to people, the bearer of offerings to Nature's bounties, as if by your own mouth, the most wise and the liberal giver, may you cherish the godly people by your blessings. 9

Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver. 10

O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord. 11

O adorable Lord, verily bestow upon us extensive, respectful and great heroic vigour. 12

O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe. 13

The thoughtful seers, and the resolute discoverers kindle your glory, O fire-divine, the destroyer of the formidable evils. 14

The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. 15

॥२४॥ एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः । एभिर्वर्धास इन्दुभिः ॥१६॥
यत्र क्व च ते मनो दक्षं दधस उत्तरम् । तत्रा सदः कृणवसे ॥१७॥
नहि ते पूर्तमक्षिपद्भुवन्नेमानां वसो । अथा दुवो वनवसे ॥१८॥
आग्निरगामि भारतो वृत्रहा पुरुचेतनः । दिवोदासस्य सत्पतिः ॥१९॥

éhy ū shú brávāṇi té 'gna itthétarā gírah | ebhír vardhāsa índubhiḥ || 16 || yátra kvà ca te máno dáksham dadhasa úttaram | tátrā sádaḥ kriṇavase || 17 || nahí te pūrtám akshipád bhúvan nemānām vaso | áthā dúvo vanavase || 18 || ágnír agāmi bhárato vritrahá purucétanaḥ | dívodāsasya sátpatiḥ || 19 ||

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना । वन्वन्नवातो अस्तृतः ॥२०॥
॥२५॥ स प्रत्नवन्नवीयसाग्ने द्युम्नेन संयता । बृहत्ततन्थ भानुना ॥२१॥
प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया । अर्च गाय च वेधसे ॥२२॥
स हि यो मानुषा युगा सीदद्धोता कविक्रतुः । दूतश्च हव्यवाहनः ॥२३॥
ता राजाना शुचिव्रतादित्यान्मारुतं गणम् । वसो यक्षीह रोदसी ॥२४॥

sá hí víṣváti párthivā rayím dáṣan mahitvaná | vanvánn ávāto ástritah || 20 || 24 ||

sá pratnaván návīyaságne dyumnéna saṃyátā | brihát tatantha bhānúnā || 21 || prá vaḥ sakhāyo agnáye stómam yajñám ca dhrishṇuyá | árca gáya ca vedháse || 22 || sá hí yó mánushā yugá sídad dhótā kavíkratuḥ | dūtáṣ ca havyaváhanah || 23 || tá rájānā ṣúcivratādityán márutam ganám | váso yákshīhá ródasī || 24 ||

O adorable Lord, may you be with us. We shall augment you with drops of divine love. 16

Where-so-ever and upon what-so-ever your kindness is directed, you make him eminent, and give uncommon vigour, and in his heart you make your own abode. 17

Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services. 18

Adorable Lord, the sustainer of all, the destroyer of the enemies of enlightened, the cognizant of all and the benign protector of people's servants, has been invoked hither by our praises. 19

Surpassing all earthly things, may He, unresisted and unassailed, destroy our enemies by His greatness, and bestow prosperity on us. 20

O adorable Lord, you have overspread this vast firmament with radiant concentrated lustre, always fresh and new. 21

May you sing praises, and offer worship, my friends, to the foe-discomfiting supreme adorable creator. 22

May the adorable Lord, the eternal invoker of Nature's bounties, the doer of wise deeds, the messenger of divine powers, and bearer of oblations, be with us as ever, whilst we perform selfless acts. 23

May you honour on this occasion the two regal divinities (the light and bliss or the sun and the ocean), the numerous suns, the company of vital winds, also heaven and earth. 24

वस्वीं ते अग्ने संदृष्टिरिषयते मर्त्याय । ऊर्जो नपादमृतस्य ॥२५॥

॥२६॥ क्रत्वा दा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्त्सुरेक्णाः । मर्त आनाश सुवृक्तिम् ॥२६॥
ते ते अग्ने त्वोता इषयन्तो विश्वमायुः ।
तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥२७॥
अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् । अग्निर्नो वनते रयिम् ॥२८॥
सुवीरं रयिमा भर जातवेदो विचर्षणे । जहि रक्षांसि सुक्रतो ॥२९॥
त्वं नः पाह्यंहसो जातवेदो अघायतः । रक्षा णो ब्रह्मणस्कवे ॥३०॥

vásvī te agne sáṃdṛishṭir ishayaté mártyāya | ū́rjo napād amṛítasya || 25 || 25 ||

krátvā dā́ astu ṣréshṭho 'dyá tvā vanván suréknạāḥ | márta ānāṣa suvṛiktím || 26 || té te agne tvótā isháyanto víṣvam ā́yuḥ | táranto aryó árātīr vanvánto aryó árātīḥ || 27 || agnís tigména ṣocíshā yásad víṣvaṃ ny atríṇam | agnír no vanate rayím || 28 || suvíraṃ rayím ā́ bhara játavedo vícarshaṇe | jahí rákshāṅsi sukrato || 29 || tváṃ naḥ pāhy áṅhaso jā́tavedo aghāyatáḥ | rákshā ṇo brahmaṇas kave || 30 || 26 ||

॥२७॥ यो नो अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः पाह्यंहसः ॥३१॥
त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् । मर्तो यो नो जिघांसति ॥३२॥
भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य । अग्ने वरेण्यं वसु ॥३३॥

yó no agne duréva a márto vadháya dáṣati | tásmān naḥ pāhy áṅhasaḥ || 31 || tváṃ táṃ deva jihváyā pári bādhasva dushkṛítam | márto yó no jíghāṅsati || 32 || bharádvājāya saprátham ṣárma yacha sahantya | ágne váreṇyaṃ vásu || 33 ||

O source of strength, The immortal adorable Lord, may your glorious radiance bestow food upon your mortal worshipper. 25

May the donor of the oblation, propitiating you by his acts today be exalted, and rendered very opulent; may such mortal be diligent in your praise. 26

O adorable Lord, may they who are protected by you, and who wish for themselves the whole term of life, fight down the malice of the foe and overcome the hostile assailants. 27

May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. 28

O all-knowing, all-wise sage, bring us wealth with good posterity. O performer of benevolent deeds, destroy the demoniac forces. 29

Preserve us, O omniscient Lord, from sin; O poet of the divine verses, protect us from the malevolent. 30

O Lord, may you defend us from sin, and the malevolent mortal, who threatens us with murderous weapon. 31

O fire-divine, may you drive from us with your flame that evil doer, the mortal who seeks to kill us. 32

O subduer of adversaries, grant infinite happiness and most agreeable wealth to the person who uses his riches for the service of others. 33

अ॒ग्निर्वृ॒त्राणि॑ जङ्घनद्द्रविण॒स्युर्वि॑प॒न्यया॑ । समि॑द्धः शु॒क्र आहु॑तः ॥३४॥
गर्भे॑ मा॒तुः पि॒तुष्पि॒ता वि॑दिद्युता॒नो अ॒क्षरे॑ । सीद॑न्नृ॒तस्य॒ योनि॒मा ॥३५॥

॥२८॥ ब्रह्म॑ प्र॒जाव॒दा भ॑र॒ जात॑वेदो॒ विच॑र्षणे । अग्ने॒ यद्दी॒दय॑द्दि॒वि ॥३६॥
उप॑ त्वा र॒ण्वसं॑दृशं॒ प्रय॑स्वन्तः सहस्कृत । अग्ने॑ ससृ॒ज्महे॒ गिरः॑ ॥३७॥
उप॑ च्छा॒यामि॑व॒ घृणे॒रग॑न्म॒ शर्म॑ ते व॒यम् । अग्ने॒ हिर॑ण्यसंदृशः ॥३८॥

agnír vṛitráṇi jaṅghanad draviṇasyúr vipanyáyā | sámiddhaḥ ṣukrá áhutaḥ || 34 || gárbhe mātúḥ pitúsh pitá vididyutānó akshárc | sídann ṛitásya yónim á || 35 || 27 ||

bráhma prajávad á bhara játavedo vícarshaṇe | ágne yád dīdáyat diví || 36 || úpa tvā raṇvásaṃdṛiṣam práyasvantaḥ sahaskṛita | ágne sasṛijmáhe gíraḥ || 37 || úpa chāyám iva ghṛíṇer áganma sárma te vayám | ágne híraṇyasaṃdṛiṣaḥ || 38 ||

य उ॒ग्र इ॑व शर्य॒हा ति॒ग्मशृ॑ङ्गो॒ न वंस॑गः । अग्ने॒ पुरो॑ रु॒रोजि॑थ ॥३९॥
आ यं हस्ते॒ न खा॒दिनं॒ शिशुं॑ जा॒तं न बिभ्र॑ति । वि॒शाम॒ग्निं स्व॑ध्व॒रम् ॥४०॥

॥२९॥ प्र दे॒वं दे॒ववी॑तये॒ भर॑ता वसु॒वित्त॑मम् । आ स्वे योनौ॒ नि षी॑दतु ॥४१॥
आ जा॒तं जा॒तवे॑दसि प्रि॒यं शि॑शी॒ताति॑थिम् । स्यो॒न आ गृ॒हप॑तिम् ॥४२॥

yá ugrá iva ṣaryahá tigmáṣṛiṅgo ná váṅsagaḥ | ágne púro rurójitha || 39 || á yám háste ná khādínaṃ ṣíṣuṃ jātáṃ ná bíbhrati | viṣám agním svadhvaram || 40 || 28 ||

prá devám devávītaye bháratā vasuvíttamam | á své yónau ní shīdatu || 41 || á jātám jātávedasi priyám ṣiṣītátithim | syoná á gṛihápatim || 42 ||

May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. 34

He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law. 35

O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine to heaven. 36

O resplendent fire-divine, offering readily inflammable, food. We enkindle you from time to time by our prayers. 37

O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade, to avoid scorching heat. 38

O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils. 39

May we worship adorable Lord, whom priests bear in their arms like an infant, newly-born babe; He is the consumer of holy offerings of men. 40

May you enshrine the divine Lord, the bestower of infinite wealth, to receive the favour of Nature's bounties. Let Him be seated in the chamber of your heart, His appropriate seat. 41

May you welcome Him like a beloved guest as soon as He is revealed and enshrine the Lord, the head of the family as if, in the soft corner of your heart. 42

अग्ने॑ यु॒क्ष्वा हि ये तवाश्वा॑सो देव सा॒धवः॑ । अरं॒ वह॑न्ति म॒न्यवे॑ ॥४३॥
अच्छा॑ नो या॒ह्या व॑हा॒भि प्रयां॑सि वी॒तये॑ । आ दे॒वान्त्सोम॑पीतये ॥४४॥
उद॑ग्ने भारत द्यु॒मद॒जस्रे॑ण॒ दवि॑द्युतत् । शोचा॒ वि भा॑ह्यजर ॥४५॥

ágne yukshvá hí yé tává-
șvāso deva sādhávaḥ | áram váhanti manyáve || 43 || ácha no yāhy á vahābhí práyāṅsi vītáye | á devān sómapītaye || 44 || úd agne bhārata dyumád ájasreṇa dávidyutat | ṣócā ví bhāhy ajara || 45 || 29 ||

॥१०॥ वी॒ती यो दे॒वं मर्तो॑ दुव॒स्येद॒ग्निमी॑ळीताध्व॒रे ह॒विष्मा॑न् ।
होता॑रं स॒त्यय॑जं॒ रोद॑स्योरुत्ता॒नह॑स्तो॒ नम॒सा विवा॑सेत् ॥४६॥
आ ते॑ अग्न ऋ॒चा ह॒विर्हृ॒दा त॒ष्टं भ॑रामसि ।
ते ते॑ भवन्तू॒क्षण॑ ऋष॒भासो॑ व॒शा उ॒त ॥४७॥
अ॒ग्निं दे॒वासो॑ अग्रि॒यमि॒न्धते॑ वृत्र॒हन्त॑मम् ।
येना॒ वसू॒न्याभृ॑ता तृ॒ळ्हा रक्षां॑सि वा॒जिना॑ ॥४८॥

vītí yó devám márto duvasyéd agním īḷītādhvaré havíshmān | hótāram satyayájam ródasyor uttānáhasto námasá vivāset || 46 || á te agna ṛicá havír hṛidá tashṭám bharāmasi | té te bhavantūkshána ṛishabháso vaṣá utá || 47 || agním deváso agriyám indhate vṛitrahántamam | yénā vásūny ábhṛitā tṛiḷhá rákshāṅsi vājínā || 48 || 30 ||

Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. 43

Come, O Lord, towards us and bring along with you the divine powers, for participation and enjoyment. 44

Blaze up, O Lord, bearer of homage. May you shine undecaying, O radiant Lord; shine with undecaying lustre. 45

Who-so-ever offers homage to any of the powers, let him at his ceremony worship with uplifted hands the adorable Lord, the invoker of heaven and earth, the performer of the sacrifice with the oblations of truth. 46

We offer to you, O Lord, the homage issuing forth from our hearts, and transmitted in the words of the Vedic verses. May the virile bulls, bullocks and cows be dear to you as your own. 47

The enlightened devotees kindle fire-divine, the prime inspirer, the one who dispels the clouds of ignorance, reprocures for us the lost wisdom and destroys evil tendencies. 48

(१७) सप्तदशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-१४) प्रथमादिचतुर्दशर्चां त्रिष्टुप्, (१५) पञ्चदश्याश्च द्विपदा त्रिष्टुप् छन्दसी ॥

॥ हरिःॐ ॥

॥१॥ पिबा सोममभि यमुग्र तर्द ऊर्वं गव्यं महि गृणान इन्द्र ।
वि यो धृष्णो वधिषो वज्रहस्त विश्वा वृत्रममित्रिया शवोभिः ॥१॥
स ईं पाहि य ऋजीषी तरुत्रो यः शिप्रवान्वृषभो यो मतीनाम् ।
यो गोत्रभिद्वज्रभृद्यो हरिष्ठाः स इन्द्र चित्राँ अभि तृन्धि वाजान् ॥२॥
एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः ।
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि ॥३॥

17.

Píbā sómam abhí yám ugra tárda ūrvám̐ gávyam máhi griṇāná indra | ví yó dhrishṇo vádhisho vajrahasta víṣvā vritrám amitríyā sávobhiḥ || 1 || sá īm pāhi yá rijīshí tárutro yáḥ ṣípravān vrishabhó yó matīnā́m | yó gotrabhíd vajrabhṛ́d yó harishṭhā́ḥ sá indra citrā́m̐ abhí triṇdhi vā́jān || 2 || evá pāhi pratnáthā mándatu tvā ṣrudhí bráhma vāvridhásvotá gīrbhíḥ | āvíḥ sū́ryam kriṇuhí pīpihísho jahí ṣátrūm̐r abhí gā́ indra triṇdhi || 3 ||

ते त्वा मदा बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम् ।
महामनूनं तवसं विभूतिं मत्सरासो जर्हृषन्त प्रसाहम् ॥४॥
येभिः सूर्यमुषसं मन्दसानोऽवासयोऽप दृळ्हानि दर्द्रत् ।
महामद्रिं परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्परि स्वात् ॥५॥

té tvā mádā bṛihád indra svadhāva imé pītā́ ukshayanta dyumántam | mahā́m ánūnam tavásam víbhūtim matsarā́so jarhṛishanta prasáham || 4 || yébhiḥ sū́ryam ushásam mandasānó 'vāsayó 'pa dṛiḷhā́ni dárdrat | mahā́m ádrim pári gā́ indra sántam nutthā́ ácyutam sádasas pári svā́t || 5 || 1 ||

17

O powerful resplendent self, be delighted by the draught of spiritual joy, inspired by which, you restore the lost treasure of knowledge, and subdue evil tendencies. O possessor of adamantine will power, you overcome the devil of ignorance and all obstructive forces. 1

Cherish, O innerself, the preserver, the possessor of beautiful form, the showerer of blessings on those who praise you; the breaker of formidable obstructions, the user of adamantine will power and the controller of sense organs. May you relish our spiritual joy and bestow upon us all sorts of nourishment. 2

Drink it as of old, and may it exhilarate you. Hear our prayer, and be exalted by our praises; make the sun of spiritual radiance visible; provide us nourishment, and destroy our enemies, and restore the subdued wisdom. 3

Abounding in knowledge, O resplendent soul, let these exhilarating experiences inspire you exceedingly. O mighty one, let the inebriating joy delight you, who are deficient in no way and are powerful, manifold, and the overcomer of evil forces. 4

O innerself, through the exhilaration of this spiritual joy, you have given splendour to the sun and the dawn, in order to drive away the gloom of ignorance. Your light penetrates the rocks of formidable obstructions, which have concealed the true knowledge. 5

॥२॥ तव॒ क्रत्वा॒ तव॒ तद्दंसना॑भिरा॒मासु॑ प॒क्वं शच्या॒ नि दी॑धः ।
और्णो॒र्दुर॑ उ॒स्रिया॑भ्यो॒ वि दृ॒ळ्होदू॒र्वाद्गा अ॑सृजो॒ अङ्गि॑रस्वान् ॥६॥

प॒प्राथ॒ क्षां महि॒ दंसो॒ व्यु१॒॑र्वीमु॒प द्यामृ॒ष्वो बृ॒हदि॑न्द्र स्तभायः ।
अधा॑रयो॒ रोद॑सी दे॒वपु॑त्रे प्र॒त्ने मा॒तरा॑ य॒ह्वी ऋ॒तस्य॑ ॥७॥
अध॑ त्वा॒ विश्वे॑ पु॒र इ॑न्द्र दे॒वा एकं॑ त॒वसं॑ दधिरे॒ भरा॑य ।
अदे॑वो॒ यद॒भ्यौहि॑ष्ट दे॒वान्त्स्व॑र्षाता वृणत॒ इन्द्र॒मत्र॑ ॥८॥

táva krátvā táva tád daṅsánābhir āmā́su pakvám̐ ṣácyā ní dīdhaḥ | aúrṇor dúra usríyābhyo ví dṛiḷhód ūrvā́d gā́ asṛijo áṅgirasvān || 6 || paprā́tha kshā́m máhi dáṇso vy ùrvím úpa dyā́m ṛishvó bṛihád indra stabhāyaḥ | ádhārayo ródasī devā́putre pratné mātárā yahví ṛitásya || 7 || ádha tvā víṣve purá indra devā́ ékam̐ tavásam̐ dadhire bhárāya | ádevo yád abhy aúhishṭa devā́n svàrshātā vṛiṇata índram átra || 8 ||

अध॒ द्यौश्चि॑त्ते॒ अप॒ सा नु वज्रा॑द्द्वि॒तान॑मद्भि॒यसा॒ स्वस्य॑ म॒न्योः ।
अहिं॒ यदिन्द्रो॑ अ॒भ्योह॑सानं॒ नि चि॑द्वि॒श्वायु॑ः श॒यथे॑ ज॒घान॑ ॥९॥
अध॒ त्वष्टा॑ ते म॒ह उ॑ग्र॒ वज्रं॑ स॒हस्र॑भृष्टिं ववृतच्छ॒ताश्रि॑म् ।
निका॑मम॒रम॑णसं॒ येन॒ नव॑न्त॒महिं॒ सं पि॑णगृजीषिन् ॥१०॥

ádha dyaúṣ cit te ápa sā́ nú vájrād dvitā́namad bhiyásā svásya manyóḥ | áhim̐ yád índro abhy óhasānam̐ ní cid viṣvā́yuḥ ṣayáthe jaghā́na || 9 || ádha tváshṭā te mahá ugra vájram̐ sahásrabhṛishṭim̐ vavṛitac chatā́ṣrim | níkāmam arámaṇasam̐ yéna návantam áhim̐ sám piṇag ṛijīshin || 10 || ² ||

By your wisdom, by your deeds, through your power, you develop the mature wisdom in the immature mind, you open the strong doors for fresh thinking. Associated with vital energies of body, you liberate thoughts from their bondage. 6

O soul, you have filled the whole body with your functions. You the superior, has given support to the activity of mind. You sustain the body and mind both, whose children are the sense organs and who are the old and mighty parents of sacrifice of our physical existence. 7

All the senses accept you, O inner-self, as their mighty chief for fighting life's battle in front. When impious vices assail the senses, the vital complex of body gives support to the inner-self in the conflict of life. 8

When the inner-self the giver of strength, strikes the assailing dragon of vices, the mind bows down in the two-fold dread of your resolute will power, and your personal wrath. 9

Mighty inner-self, the architect of universe, constructs for you the spiritual weapon, which is like a thousand edged, the hundred-angled thunderbolt, wherewith you crush the ambitious, audacious, loud-shouting dragon of ignorance. 10

॥३॥ वर्धान्यं विश्वे मरुतः सजोषाः पचच्छतं महिषाँ इन्द्र तुभ्यम् ।
पूषा विष्णुस्त्रीणि सरांसि धावन्वृत्रहणं मदिरमंशुमस्मै ॥११॥
आ क्षोदो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।
तासामनु प्रवत इन्द्र पन्थां प्रार्दयो नीचीरपसः समुद्रम् ॥१२॥
एवा ता विश्वा चकृवांसमिन्द्रं महामुग्रमजुर्यं सहोदाम् ।
सुवीरं त्वा स्वायुधं सुवज्रमा ब्रह्म नव्यमवसे ववृत्यात् ॥१३॥

várdhān yáṃ víṣve marútaḥ sajóshāḥ pácac chatám mahishā́ñ indra túbhyam | pūsha víshnus tríni sárāṅsi dhāvan vṛitrahánam madirám aṅsúm asmai || 11 || ā́ kshódo máhi vritám nadī́nām párishṭhitam asṛija ūrmím apā́m | tā́sām ánu praváta indra pánthām prā́rdayo nícīr apasaḥ samudrám || 12 || evā́ tā́ víṣvā cakrivā́ṅsam índram mahā́m ugrám ajuryáṃ sahodā́m | suvíram tvā svāyudháṃ suvájram ā́ bráhma návyam ávase vavṛityāt || 13 ||

स नो वाजाय श्रवस इषे च राये धेहि द्युमत इन्द्र विप्रान् ।
भरद्वाजे नृवत इन्द्र सूरीन्दिवि च स्मैधि पार्ये न इन्द्र ॥१४॥
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥१५॥

sá no vā́jāya srávasa ishé ca rāyé dhehi dyumáta indra víprān | bharádvāje nriváta indra sūrín diví ca smaidhi párye na indra || 14 || aya vājaṃ deváhitam sanema mádema ṣatáhimāḥ suvírāḥ || 15 || 3 ||

O inner-self, all the vital faculties of human body, with one accord, exalt you. Hundreds of great gifts are provided to you by the all pervading and all sustaining vital breaths. May the three joy-giving streams of nectar flow to him for exhilaration and cure. 11

You set free the rushing channels of thoughts, the arrested and flooded ones. You direct them to their downward paths; you send them rapidly down to the ocean. 12

O inner-self, you are the source of all these faculties, you are mighty, formidable, undecaying, and the giver of strength; you are brave and well-armed, the bearer of resolute will-power; may our new prayer bring you to our protection. 13

May you, O resplendent Lord, uphold us, the devout, for the sake of food, for sustenance, for nourishment, for wealth; bestow upon the wise devotees pious posterity, with numerous attendants; be with us, O inner-self, on the day of trial. 14

May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters. 15

(१८) अष्टादशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥४॥ तमु ष्टुहि यो अभिभूत्योजा वन्वन्नवातः पुरुहूत इन्द्रः ।
अषाळ्हमुग्रं सहमानमाभिर्गीर्भिर्वर्ध वृषभं चर्षणीनाम् ॥१॥
स युध्मः सत्वा खजकृत्समद्वा तुविम्रक्षो नदनुमाँ ऋजीषी ।
बृहद्रेणुश्च्यवनो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥२॥
त्वं ह नु त्यददमायो दस्यूँरेकः कृष्टीरवनोरार्याय ।
अस्ति स्विन्नु वीर्यं१ तत्त इन्द्र न स्विदस्ति तदृतुथा वि वोचः ॥३॥

18.

Tám u shṭuhi yó abhíbhūtyojā vanvánn ávātaḥ puru-hūtá índraḥ | áshāḷham ugráṃ sáhamānam ābhír gīrbhír vardha vṛishabháṃ carshaṇīnā́m || 1 || sá yudhmáḥ sátvā khajakṛít samádvā tuvimrakshó nadanumā́ñ ṛijīshī́ | bṛihád-reṇuṣ cyávano mā́nushīṇām ékaḥ kṛishṭīnā́m abhavat sa-hā́vā || 2 || tvám̐ ha nú tyád adamāyo dásyūñr ékaḥ kṛi-shṭī́r avanor ā́ryāya | ásti svin nú vīryàṃ tát ta indra ná svid asti tád ṛituthā́ ví vocaḥ || 3 ||

सदिद्धि ते तुविजातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।
उग्रमुग्रस्य तवसस्तवीयोऽरध्रस्य रध्रतुरो बभूव ॥४॥

तन्नः प्रत्नं सख्यमस्तु युष्मे इत्था वदद्भिर्वलमङ्गिरोभिः ।
हन्नच्युतच्युद्दस्मेषयन्तमृणोः पुरो वि दुरो अस्य विश्वाः ॥५॥

sád íd dhí te tuvijātá-sya mánye sáhaḥ sahishṭha turatás turásya | ugrám ugrá-sya tavásas távīyó 'radhrasya radhratúro babhūva || 4 || tán naḥ pratnáṃ sakhyám astu yushmé itthā́ vádadbhir valám ā́ṅgirobhiḥ | hánn acyutacyud dasmesháyantam ṛiṇóḥ puro ví dúro asya víṣvāḥ || 5 || 4 ||

18

May you adore the resplendent Lord, who is invoked by many, is formidable in vigour, the destroyer of enemies and unharmed by foes and magnify His glory through these hymns. He is the one, whose laws cannot be transcended and who is strong, victorious and showerer of benefits on mankind. 1

He is ever the combatant, heroic, impartial, sympathetic, loud-voiced, benefactor of everyone, straight forward, The one who whirls up the dust high, sympathiser and the sole protector of human race. 2

O Lord, you are the one who alone dominates over the evil, subdues the vicious forces and rescues virtuous men. Is this or is it not your accomplishments O Lord? If it be not, then declare it now, without reservation. 3

O powerful, resplendent Lord, I believe that this power is always within you, which is manifest in your benevolent deeds. You are the enemy of the animosity; you are strong of the strong, most mighty of the mighty and conquerer of the apparently unassailable evil. 4

May our eternal bond of friendship with you and vital forces endowed with strength be determined. O wondrous, the caster down of firm rocks of darkness, may you destroy the fresh strongholds of evils and force open the cities and all the gates. 5

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्ये ।
स तोकसाता तनये स वज्री वितन्तसाय्यो अभवत्समत्सु ॥६॥
स मज्मना जनिम मानुषाणाममर्त्येन नाम्नाति प्र सर्स्रे ।
स द्युम्नेन स शवसोत राया स वीर्येण नृतमः समोकाः ॥७॥

sá hí dhībhír hávyo ásti ugrá īṣānakṛín mahatí vṛitratū́rye | sá tokásātā tánaye sá vajrí vitantasā́yyo abhavat samátsu || 6 || sá majmánā jánima mā́nushāṇām ámartyena nā́mnáti prá sarsre | sá dyumnéna sá ṣávasotá rāyā́ sá vīryèṇa nṛítamaḥ sámokāḥ || 7 ||

स यो न मुहे न मिथू जनो भूत्सुमन्तुनामा चुमुरिं धुनिं च ।
वृणक्पिप्रुं शम्बरं शुष्णमिन्द्रः पुरां च्यौत्नाय शयथाय नू चित् ॥८॥
उदावता त्वक्षसा पन्यसा च वृत्रहत्याय रथमिन्द्र तिष्ठ ।
धिष्व वज्रं हस्त आ दक्षिणत्राभि प्र मन्द पुरुदत्र मायाः ॥९॥
अग्निर्न शुष्कं वनमिन्द्र हेती रक्षो नि धक्ष्यशनिर्न भीमा ।
गम्भीरय ऋष्वया यो रुरोजाध्वानयद्दुरिता दम्भयच्च ॥१०॥

sá yó ná muhé ná míthū jáno bhū́t sumántunāmā cúmuriṃ dhúniṃ ca | vṛiṇák pípruṃ ṣámbaraṃ ṣúshṇam índraḥ purā́ṃ cyautnā́ya ṣayáthāya nū́ cit || 8 || udā́vatā tvákshasā pányasā ca vṛitrahátyāya rátham indra tishṭha | dhishvá vájraṃ hásta ā́ dakshiṇatrā́bhí prá manda purudatra māyā́ḥ || 9 || agnír ná ṣúshkaṃ vánam indra hetí ráksho ní dhakshy aṣánir ná bhīmā́ | gambhīráya ṛishváyā yó rurójádhvānayad duritā́ dambháyac ca || 10 || 5 ||

He the supreme Lord is to be invoked through these sacred hymns, while He shows His strength in conquering evil forces. He has adamantine will power to wield, and is the one who is to be glorified in conflicts for the sake of sons and grandsons. 6.

He with His immortal, foe-humiliating might promote the capacity of all human generations to multiply. He, the chief-leader, dwells in the universe with splendour, with glory, valour and riches. 7

The supreme Lord destroys those who are greedy, proud, selfish, cruel, violent and suckers. He is strong enough to crush the guile; he never goes astray, and is never false. He promptly exerts to over-throw the castles of evils. 8

O resplendent Lord, may you with your praiseworthy and laudable might, ascend your chariot to destroy the devil of ignorance. In your right hand, you hold fast the formidable punitive justice and shatter delusions around us. 9

O resplendent Lord, your fearful adamantine bolt of justice burns to ashes all ill-tendencies, in like manner as fire consumes dry trees. With your great, resistless and mighty power, you destroy all evil passions. 10

॥३॥ आ सहस्रं पथिभिरिन्द्र राया तुविद्युम्न तुविवाजेभिरर्वाक् ।
याहि सूनो सहसो यस्य नू चिददेव ईशे पुरुहूत योतोः ॥११॥
प्र तुविद्युम्नस्य स्थविरस्य घृष्वेर्दिवो ररप्शे महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥१२॥

ā́ sahásram pathíbhir indra rāyā́ túvidyumna tuvivā́jebhir arvā́k | yāhí sūno sahaso yásya nū́ cid ádeva íṣe puruhūta yótoḥ || 11 || prá tuvidyumnásya sthávirasya ghṛíshver divó rarapṣe mahimā́ pṛithivyā́ḥ | nā́sya ṣátrur ná pratimā́nam asti ná pratishṭhíh purumāyásya sáhyoḥ || 12 ||

प्र तत्ते अद्या करणं कृतं भूत्कुत्सं यदायुमतिथिग्वमस्मै ।
पुरू सहस्रा नि शिशा अभि क्षामुत्तूर्वयाणं धृषता निनेथ ॥१३॥
अनु त्वाहिघ्ने अध देव देवा मदन्विश्वे कवितमं कवीनाम् ।
करो यत्र वरिवो बाधिताय दिवे जनाय तन्वे गृणानः ॥१४॥
अनु द्यावापृथिवी तत्त ओजोऽमर्त्या जिहत इन्द्र देवाः ।
कृष्वा कृत्नो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व यज्ञैः ॥१५॥

prá tát te adyā́ karaṇam kṛitám bhūt kútsaṃ yád āyúm atithigvám asmai | purū́ sahásrā ní ṣiṣā abhí kshā́m út tū́rvayāṇaṃ dhṛishatā́ ninetha || 13 || ánu tvā́highne ádha deva devā́ mádan víṣve kavítamaṃ kavīnā́m | káro yátra várivo bādhitā́ya divé jánāya tanvè gṛiṇānáh || 14 || ánu dyā́vāpṛithivī́ tát ta ójó 'martyā jihata indra devā́ḥ | kṛishvā́ kṛitno ákṛitaṃ yát te ásty ukthám návīyo janayasva yajñaíḥ || 15 || ६ ||

O most opulent resplendent Lord, source of strength, invoked by all, may you come here by thousand paths, bestowing thousands of riches; no demoniac power is able to keep you at a distance. 11

The vastness of this opulent ancient, the demolisher, exceeds that of the heaven and earth. There is no opponent, no counterpart, no rival to Him, the victorious one, abounding in wisdom. 12

The blessings, you bring for the men of intuitive knowledge, men of perseverance and the renounced persons are being celebrated today and you have granted many thousands of gifts to them and you quickly elevate the most rapid and active devotee over the earth by your power. 13

O resplendent Lord, the wisest of the wise, all enlightened sages have glorified you since you destroy the devil of ignorance, deadly as serpent. When propitiated, you liberally give wealth to the distressed worshipper and happiness to his people. 14

O resplendent Lord, all immortal powers of the heaven and the earth acknowledge your might. O doer of many deeds, now may you accomplish that which is left undone so far. May you give us a new hymn to be sung at your worship. 15

(१९) एकोनविंशं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ महाँ इन्द्रो नृवदा चर्षणिप्रा उत द्विबर्हा अमिनः सहोभिः ।
अस्मद्र्यग्वावृधे वीर्यायोरुः पृथुः सुकृतः कर्तृभिर्भूत् ॥१॥
इन्द्रमेव धिषणा सातये धाद्बृहन्तमृष्वमजरं युवानम् ।
अषाळ्हेन शवसा शूशुवांसं सद्यश्चिद्यो वावृधे असामि ॥२॥

19.

Maháñ índro nṛivád á́ carshaṇiprá́ utá dvibárhā́ aminá́ḥ sáhobhiḥ | asmadryàg vāvṛidhe vīryā̀yorúḥ pṛithúḥ súkṛitaḥ kartṛíbhir bhūt || 1 || índram evá dhishá́ṇā sātáye dhād bṛihántam ṛishvám ajáraṃ yúvānam | áshāḷhena ṣávasā ṣūṣuváṅsaṃ sadyáṣ cid yó vāvṛidhé ásāmi || 2 ||

पृथू करस्ना बहुला गभस्ती अस्मद्र्यक्सं मिमीहि श्रवांसि ।
यूथेव पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजौ ॥३॥
तं व इन्द्रं चतिनमस्य शाकैरिह नूनं वाजयन्तो हुवेम ।
यथा चित्पूर्वे जरितार आसुरनेद्या अनवद्या अरिष्टाः ॥४॥
धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः ।
सं जग्मिरे पथ्या रायो अस्मिन्त्समुद्रे न सिन्धवो यादमानाः ॥५॥

pṛithú́ karásnā bahulá́ gábhastī asmadryàk sám mimīhi ṣrávāṅsi | yūthéva paṣváḥ paṣupá́ dámūnā asmá́ñ indrābhy á́ vavṛitsvājaú || 3 || táṃ va índraṃ catínam asya ṣākaír ihá nūnáṃ vājayánto huvema | yáthā cit pū́rve jaritā́ra āsúr ánedyā anavadyá́ árishṭāḥ || 4 || dhṛitávrato dhanadá́ḥ sómavṛiddhaḥ sá hí vāmásya vásunaḥ purukshúḥ | sáṃ jagmire pathyā̀ rā́yo asmin samudré ná síndhavo yádamānāḥ || 5 || 7 ||

19

May the great resplendent Lord, who is divine as an emperor, come here; may He who is Lord of the two regions, uninjurable by efforts, increase for heroism in our presence. May He who is of great personality and eminent in quality be greeted by the performers of pious acts. 1

Our prayer inspires the resplendent Lord to shower on us ample gifts. Born with broad-mindedness, full of inspirations, ageless, undecaying and endowed with unsurpassable power, He reaches the apex of His glory within no time. 2

O resplendent, extend your great resolute and youthful philanthropic hands to provide us with glory and food, and guide us through the conflicts of life as a cowherd steers his cattle. 3

Now for the gain of strength, we invoke you, the renowned resplendent Lord, on this occasion, who, along with His allies, is the destroyer of enemies. May we, desirous of wealth and food, become free from all blames, irreproachable and uninjured, as those who have been singing of old His praises. 4

He is resolute in His duties, full of ecstasy and joy, giver of wealth and wisdom, possessor of boundless food to feed us. All paths, that lead to riches, unite in Him, like rivers flowing into the ocean. 5

॥८॥ शविष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम् ।
विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवो मादयध्यै ॥६॥
यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम् ।
येन तोकस्य तनयस्य सातौ मंसीमहि जिगीवांसस्त्वोताः ॥७॥
आ नो भर वृषणं शुष्ममिन्द्र धनस्पृतं शूशुवांसं सुदक्षम् ।
येन वंसाम पृतनासु शत्रून्तवोतिभिरुत जामीँरजामीन् ॥८॥

sávishṭhaṃ na á bhara sūra ṣáva ójishṭham ójo abhibhūta ugrám | vísvā dyumná vríshṇyā mánushāṇām asmábhyaṃ dā harivo mādayádhyai || 6 || yás te mádah pṛitaṇāshál ámridhra índra táṃ na ấ bhara ṣūṣuváṅsam | yéna tokásya tánayasya sātaú maṅsīmáhi jigīváṅsas tvótāḥ || 7 || ấ no bhara vríshanam súshmam indra dhanaspṛ́taṃ ṣūṣuváṅsaṃ sudáksham | yéna váṅsāma pṛ́tanāsu ṣátrūn távotíbhir utá jāmíṅr ájāmīn || 8 ||

आ ते शुष्मो वृषभ एतु पश्चादोत्तरादधरादा पुरस्तात् ।
आ विश्वतो अभि समेत्वर्वाङिन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥९॥
नृवत्त इन्द्र नृतमाभिरूती वंसीमहि वामं श्रोमतेभिः ।
ईक्षे हि वस्व उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम् ॥१०॥

ấ te ṣúshmo vṛishabhá etu paṣcā́d óttarā́d adharā́d ā́ purástāt | ā́ viṣváto abhí sám etv arvā́ñ índra dyumnáṃ svàrvad dhehy asmé || 9 || nṛivát ta indra nṛ́tamābhir ūtí vaṅsīmáhi vāmáṃ ṣrómatebhiḥ | íkshe hí vásva ubháyasya rājan dhā́ rátnam máhi sthūrám bṛihántam || 10 ||

O brave one, Lord of vigour and strength, may you, enrich us with the mightiest might; bless us with the potent force, that would enable us to subdue sinful tendencies. Vouchsafe all splendid vigorous powers, befitting of men, to make us full of joy. 6

O resplendent, bless us with such beneficient and rapturous, indefeatable sense of joy as to enable us to conquer evils, and under your protection may we emerge triumphant. With gladdened hearts, we beg of you to endow us with children and grandchildren. 7

O resplendent, bestow on us the heroic vigour, skill and strength, that will enable us to obtain affluence, wherewith, through your assistance, we may conquer such evil persons, kins or strangers, as obstruct our ways through conflicts. 8

O illustrious one, let invigorating strength, emerging out of you, come from behind or from front, from above or from below. From every side may it come. May you shower on us light and happiness. 9

O illustrious one, you are an emperor with supreme authority, and the Lord of material and divine worlds. You are the master of vast and boundless heavenly treasures. May we, with your heroic aid and protection win splendrous fame and prosperity. 10

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥११॥
जनं वज्रिन्महि चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वस्मि ।
अधा हि त्वा पृथिव्यां शूरसातौ हवामहे तनये गोष्वप्सु ॥१२॥
वयं त एभिः पुरुहूत सख्यैः शत्रोःशत्रोरुत्तर इत्स्याम ।
घ्नन्तो वृत्राण्युभयानि शूर राया मदेम बृहता त्वोताः ॥१३॥

marutvántaṃ vṛishabhám — || 11 || jánaṃ vajrin máhi cin mányamānam ebhyó nṛíbhyo randhayā yéshv ásmi | ádhā hí tvā pṛithivyáṃ śū́rasātau hávāmahe tánaye góshv apsú || 12 || vayáṃ ta ebhíḥ puruhūta sakhyaíḥ śátroḥ-śatror úttara ít syāma | ghnánto vṛitrā́ṇy ubháyāni śūra rāyā́ madema bṛihatā́ tvótāḥ || 13 || ४ ||

(२०) विंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-६, ८-१३) प्रथमादिषड्‍ऋचस्याष्टम्यादिषड्‍ऋचस्य च त्रिष्टुप्, (७) सप्तम्याश्च विराट् छन्दसी ॥

॥५॥ द्यौर्न य इन्द्राभि भूमार्यस्तस्थौ रयिः शवसा पृत्सु जनान् ।
तं नः सहस्रभरमुर्वरासां दद्धि सूनो सहसो वृत्रतुरम् ॥१॥
दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवेभिर्धायि विश्वम् ।
अहिं यद्वृत्रमपो वव्रिवांसं हन्नृजीषिन्विष्णुना सचानः ॥२॥

20.

Dyaúr ná yá indrābhí bhū́māryás tasthaú rayíḥ śávasā pritsú jánān | táṃ naḥ sahásrabharam urvarāsā́ṃ daddhí sūno sahaso vṛitratúram || 1 || divó ná túbhyam ánv indra satrā́suryàṃ devébhir dhāyi víśvam | áhiṃ yád vṛitrám apó vavrivā́ṅsaṃ hánn ṛijīshin víshṇunā sacānáḥ || 2 ||

Associated with vital principles, He is the showerer of benefits, is one with ever-increasing strength, unreviled of foes, the celestial ruler, mighty, victory-giver and all-conquering. Today, we invoke that resplendent one, with a view of seeking His protection. 11

O the wielder of adamantine justice, humble that man who regards himself as superior to others, living in our midst. We invoke you now on the earth, in the conflict of life, to seek wisdom, vigour and children. 12

Invoked by all as you are, O illustrious one, make us triumphant under your friendship by destroying both classes of enemies (the known ones and the strangers). May we be happy, helped by you, with abundant riches. 13

20

O powerful source of strength, may you give us a son that subdues enemies, become possessor of thousands of riches and owns cultivated lands and also give us the riches, to help us in vanguishing enemies just as the sun by his light overspreads the earth. 1

O earnest and glorious soul, with the blessings of pervading Lord, you become the seeker of truth. The divine powers have blessed you with ample strength as they give light to the sun. Endowed with boundless life-force, you are able to annihilate the evil that obstructs progress. 2

तूर्वन्नोजीयान्तवसस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।
राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां दर्त्नुमावत् ॥३॥
शतैरपद्रन्पणय इन्द्रात्र दशोणये कवयेऽर्कसातौ ।
वधैः शुष्णस्याशुषस्य मायाः पित्वो नारिरेचीत्किं चन प्र ॥४॥
महो द्रुहो अप विश्वायु धायि वज्रस्य यत्पतने पादि शुष्णः ।
उरु ष सरथं सारथये करिन्द्रः कुत्साय सूर्यस्य सातौ ॥५॥

túr-
vann ójīyān tavásas távīyān kṛitábrahméndro vṛiddháma-
hāḥ | rā́jābhavan mádhunaḥ somyásya víṣvāsām yát purā́ṃ
dartnúm ā́vat || 3 || ṣataír apadran paṇáya indrā́tra dáṣo-
ṇaye kaváye 'rkásātau | vadhaíḥ ṣúshṇasyāṣúshasya māyā́ḥ
pitvó nā́rirecīt kíṃ caná prá || 4 || mahó druhó ápa viṣvā́yu
dhāyi vájrasya yát pátane pā́di ṣúshṇaḥ | urú shá sarátham
sā́rathaye kar índraḥ kútsāya sū́ryasya sātaú || 5 || ९ ||

॥१०॥ प्र श्येनो न मदिरमंशुमस्मै शिरो दासस्य नमुचेर्मथायन् ।
प्रावन्नमीं साप्यं ससन्तं पृणग्राया समिषा सं स्वस्ति ॥६॥
वि पिप्रोरहिमायस्य दृळ्हाः पुरो वज्रिञ्छवसा न दर्दः ।
सुदामन्तद्रेक्णो अप्रमृष्यमृजिश्वने दात्रं दाशुषे दाः ॥७॥

prá ṣyenó ná madirám aṅṣúm asmai ṣíro dāsásya ná-
mucer mathāyán | prā́van námīṃ sāpyáṃ sasántam pṛiṇág
rāyā́ sám ishā́ sáṃ svastí || 6 || ví pípror áhimāyasya dṛiḷhā́ḥ
púro vajriñ chávasā ná dardaḥ | súdāman tád rékṇo apra-
mṛishyám ṛijíṣvane dātrám dāṣúshe dāḥ || 7 ||

When the illustrious and glorious soul, mightier than the mighty, adored by prayers, perfect in his splendour, breaks with his resoluteness the strongholds of evils, he becomes the king of the nector of spiritual joy. 3

O glorious soul, the evil powers that are full of mischief run away in fear of hundred blows, when light of intelligence appears, for the benefit of widely learned persons. The greedy magical devices of powerful wicked are also subdued by the resoluteness of soul. Not only that, but it uproots them completely, and leaves no ground for their sustenance. 4

When the adamantine austerity has been practised to destroy the wickedness of sensuality and all life support to it withdrawn, the universal strength of that oppressor, the Nescience, gets annihilated. Thereafter, the resplendent soul, accompanying the charioteer, the mind in the common car of the body, proceeds to get blessings from Lord, the source of enlightenment. 5

The soul sips the elixir of spiritual joy given to him by God and severes the head of lust, as a hawk does to his victim, and gives protection to the humble, flickering, and erring mind, and he makes it worthy of achieving food, success and riches. 6

O glorious, equipped with resolute mind, you shatter the powerful centres of illusive and proud evil tendencies with dazzling light because you know the wiles of snakes,—the treacherous. You give affluence to the righteous and liberal persons to sacrifice their lives for the sake of good. 7

स वेतसुं दशमायं दशोणिं तूतुजिमिन्द्रः स्वभिष्टिसुम्नः ।
आ तुग्रं शश्वदिभं द्योतनाय मातुर्न सीमुप सृजा इयध्यै ॥८॥
स ईं स्पृधो वनते अप्रतीतो बिभ्रद्वज्रं वृत्रहणं गभस्तौ ।
तिष्ठद्धरी अध्यस्तेव गर्ते वचोयुजा वहत इन्द्रमृष्वम् ॥९॥
सनेम तेऽवसा नव्य इन्द्र प्र पूरवः स्तवन्त एना यज्ञैः ।
सप्त यत्पुरः शर्म शारदीर्दर्द्धन्दासीः पुरुकुत्साय शिक्षन् ॥१०॥

sá vetasúṁ dáṣamāyaṃ dáṣoṇiṃ tū́tujim índraḥ svabhishṭísumnaḥ | ā́ túgraṃ ṣáṣvad íbhaṃ dyótanāya mātúr ná sīm úpa sṛijā iyádhyai || 8 || sá īṃ spṛ́dho vanate ápratīto bíbhrad vájraṃ vṛitrahánaṃ gábhastau | tíshṭhad dhárī ádhy ásteva gárte vacoyújā vahata índram ṛishvám || 9 || sanéma té 'vasā návya indra prá pūráva stavanta enā́ yajñaíḥ | saptá yát púraḥ ṣárma ṣā́radīr dárd dhán dā́sīḥ purukútsāya ṣíkshan || 10 ||

त्वं वृध इन्द्र पूर्व्यो भूर्वरिवस्यन्नुशने काव्याय ।
परा नववास्त्वमनुदेयं महे पित्रे ददाथ स्वं नपातम् ॥११॥
त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥१२॥
तव ह त्यदिन्द्र विश्वमाजौ सस्तो धुनीचुमुरी या ह सिष्वप् ।
दीदयदित्तुभ्यं सोमेभिः सुन्वन्दभीतिरिध्मभृतिः पक्थ्यर्कैः ॥१३॥

tvám vṛidhá indra pūrvyó bhūr varivasyánn uṣáṇe kāvyā́ya | párā návavāstvam anudéyam mahé pitré dadātha svám nápātam || 11 || tvám dhúnir indra — || 12 || táva ha tyád indra víṣvam ājaú sastó dhúnīcúmurī yā́ ha síshvap | dīdáyad ít túbhyam sómebhiḥ sunván dabhítir idhmábhṛitiḥ pakthy àrkaiḥ || 13 || 10 ||

The resplendent self, the granter of felicity, encourages the widely-known propensities like popularity, steadfastness firm-mindedness, vigour, virility and fearlessness to come submissively to inner-conscience, as a son comes to his mother. 8

Bearing in his hand the foe-destroying weapon of adamantine will-power, the soul, unresisted demolishes evil tendencies. He mounts his chariot harnessed with two vital faculties, as a warrior ascends his charriot. At the signal of his words, the vital senses carry the mighty soul along his journey. 9

O glorious soul, by your blessed protection we gain your fresh favours. Your devotees glorify you at our sacred worship. With your bolt, you destroy the seven centres of impediments subduing evil desires. And thus you award men of immense wisdom. 10

Desirous of opulence, O soul, ever since you have been granting favours and strength to the enlightened mind the source of inspiration. May you hand over the destitute to proper guardians. 11

O resplendent soul, you make your opponents tremble and you direct the stream of thoughts obstructed by passions to flow like rushing waters. So having reached the other shore yourself, you help the well-intentioned and hard-working persons to cross the waters safely. 12

O resplendent soul, in the strife of life the greatness of your prowess is revealed. You put to sleep even the suppressed passions and allurements of the subconscious region. Your oppressed devotee offers devotional prayers to you, enkindles your glory with fuel, hymns, and fuel of austerity, libation of dedication, oblation of devotion and offerings of affection. 13

(२१) एकविंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । (१-८, १०, १२) प्रथमाद्यष्टर्चां दशमीद्वादश्योश्चेन्द्रः, (९, ११) नवम्येकादश्योश्च विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥११॥ इमा उ त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।
धियो रथेष्ठामजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥१॥

तमु स्तुष इन्द्रं यो विदानो गिर्वाहसं गीर्भिर्यज्ञवृद्धम् ।
यस्य दिवमति मह्ना पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥२॥

21.

Imā́ u tvā purutámasya kārór hávyam̐ vīra hávyā havante | dhíyo ratheshṭhā́m ajáram̐ návīyo rayír víbhūtir īyate vacasyā́ || 1 || tám u stusha índram̐ yó vídāno gírvāhasam̐ gīrbhír yajñávṛiddham | yásya dívam áti mahnā́ pṛithivyā́ḥ purumāyásya riricé mahitvám || 2 ||

स इत्तमोऽवयुनं ततन्वत्सूर्येण वयुनवच्चकार ।
कदा ते मर्ता अमृतस्य धामेयक्षन्तो न मिनन्ति स्वधावः ॥३॥
यस्ता चकार स कुह स्विदिन्द्रः कमा जनं चरति कासु विक्षु ।
कस्ते यज्ञो मनसे शं वराय को अर्क इन्द्र कतमः स होता ॥४॥
इदा हि ते वेविषतः पुराजाः प्रत्नास आसुः पुरुकृत्सखायः ।
ये मध्यमास उत नूतनास उतावमस्य पुरुहूत बोधि ॥५॥

sá ít támo 'vayunám̐ tatanvát sū́ryeṇa vayúnavac cakāra | kadā́ te mártā amṛ́tasya dhā́méyakshanto ná minanti svadhāvaḥ || 3 || yás tā́ cakā́ra sá kúha svid índraḥ kám ā́ jánam̐ carati kā́su vikshú | kás te yajñó mánase śám várāya kó arká indra katamáḥ sá hótā || 4 || idā́ hí te vévishataḥ purājā́ḥ pratnā́sa āsúḥ purukṛit sákhāyaḥ | yé madhyamā́sa utá nū́tanāsa utā́vamásya puruhūta bodhi || 5 || 11 ||

21

O heroic resplendent Lord, these earnest adorations of the much-aspiring worshipper glorify you. You are ageless and young. Your presence is everywhere felt as if you move on a speedy chariot. To Him alone, reach the eloquent prayers and rich oblations. 1

I glorify that resplendent Lord, propitiated by praises, who knows all things and is exalted whilst we perform sacred deeds. The greatness of this Lord, the possessor of ample wisdom, transcends the magnitude of heaven and earth. 2

He transforms the darkness of Nesciences into light with the rising of the sun. Whenever the enlightened mortals yearn to seek the abode of yours,—the immortal, they never violate your laws. 3

What is He, and who has performed these deeds? Amongst which group of persons does He move? To what people does He belong? O Lord, what sacred action does give satisfaction to your self and what sort of worship and which of the invokers you prefer? 4

O resplendent Lord, your friends, highly active and agile, reversed and respected by all, born in former times, medieval and recent, and engaged in sacred acts, have been, as they are now, your devotee. May you please take notice of the tributes offered to you by your present devotee as well. 5

॥१२॥ तं पृच्छन्तोऽवरासः पराणि प्रत्ना त इन्द्र श्रुत्यानु येमुः ।
अर्चामसि वीर ब्रह्मवाहो यादेव विद्म तात्त्वा महान्तम् ॥६॥
अभि त्वा पाजो रक्षसो वि तस्थे महि जज्ञानमभि तत्सु तिष्ठ ।
तव प्रत्नेन युज्येन सख्या वज्रेण धृष्णो अप ता नुदस्व ॥७॥

tám prichántó 'varāsaḥ párāṇi pratná ta indra ṣrútyánu yemuḥ | árcāmasi vīra brahmavāho yád evá vidmá tát tvā mahántam || 6 || abhí tvā pájo rakshaso ví tasthe máhi jajñānám abhí tát sú tishṭha | táva pratnéna yújyena sákhyā vájreṇa dhṛishṇo ápa tá nudasva || 7 ||

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
त्वं ह्या३पिः प्रदिवि पितॄणां शश्वद्बभूथ सुहव एष्टौ ॥८॥
प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्वावसे नो अद्य ।
प्र पूषणं विष्णुमग्निं पुरंधिं सवितारमोषधीः पर्वतांश्च ॥९॥
इम उ त्वा पुरुशाक प्रयज्यो जरितारो अभ्यर्चन्त्यर्कैः ।
श्रुधी हवमा हुवतो हुवानो न त्वावाँ अन्यो अमृत त्वदस्ति ॥१०॥

sá tú ṣrudhīndra nū́tanasya brahmaṇyató vīra kārudhāyaḥ | tváṃ hy àpíḥ pradívi pitṛīṇāṃ ṣáṣvad babhū́tha suháva éshṭau || 8 || prótáye váruṇam mitrám índram marútaḥ krishvávase no adyá | prá pūsháṇaṃ víshṇum agním púraṃdhiṃ savitáram óshadhīḥ párvatāṅṣ ca || 9 || imá u tvā puruṣāka prayajyo jaritáro abhy àrcanty arkaíḥ | ṣrudhí hávam á huvató huvānó ná tvávāñ anyó amṛita tvád asti || 10 ||

O resplendent Lord, your humble devotees commemorate you through their prayers and follow the excellent traditions. The sacred hymns are chanted in honour of your glory. We praise your great mighty deeds for which you are so well reputed. 6

O resplendent Lord, the strength of evil forces is gathered fast against your laws; please bear up well against that might manifested effort. Destroy these evils with your adamantine resoluteness, an eternal friend and associate of yours. 7

O Lord, brave, the guardian of devotees, listen to the prayers of your persent admirers. From times immemorial, you have been fulfilling the desires of your followers. You have been hearing the invocations of our ancestors, and it is admirable that you are swift to listen to their supplication. 8

May you bring to our help and protection Nature's bounties, such as ocean, the sun, the nourishing elements, the sky, the fire of several regions, the solar system, plants and mountains. 9

O respectable, powerful and most holy God, your devotees exalt your glory with hymns and praises. O eternal Lord, please listen carefully to our prayers, when invoked. For there is no one else to match you, O immortal. 10

नू म आ वाचमुप याहि विद्वान्विश्वेभिः सूनो सहसो यजत्रैः ।
ये अग्निजिह्वा ऋतसाप आसुर्ये मनुं चक्रुरुपरं दसाय ॥११॥
स नो बोधि पुरएता सुगेषूत दुर्गेषु पथिकृद्विदानः ।
ये अश्रमास उरवो वहिष्ठास्तेभिर्न इन्द्राभि वक्षि वाजम् ॥१२॥

nū́ ma ā́ vā́cam úpa yāhi vidvā́n víṣvebhiḥ sūno sahaso yájatraiḥ | yé agnijihvā́ ṛitasā́pa āsúr yé mánum cakrúr úparaṃ dásāya || 11 || sá no bodhi puraetā́ sugéshūtá durgéshu pathikṛ́d vídānaḥ |

yé áṣramāsa urávo váhishṭhās tébhir na indrābhí vakshi vā́jam || 12 || 12 ||

(२२) द्वाविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः ।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान् ॥१॥
तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम् ॥२॥

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।
यो अस्कृधोयुरजरः स्वर्वान्तमा भर हरिवो मादयध्यै ॥३॥

22.

Yá éka íd dhávyas carshaṇīnā́m índraṃ táṃ gīrbhír abhy àrca āhhíḥ | yáḥ pátyate vṛishabhó vṛ́shṇyāvān satyáḥ sátvā purumāyáḥ sáhasvān || 1 || tám u naḥ pū́rve pitáro návagvāḥ saptá víprāso abhí vājáyantaḥ | nakshaddābháṃ táturim parvateshṭhā́m ádroghavācam matíbhiḥ ṣávishṭham || 2 || tám īmaha índram asya rāyáḥ puruvírasya nṛivátaḥ purukshóḥ | yó áskṛidhoyur ajáraḥ svàrvān tám ā́ bhara harivo mādayádhyai || 3 ||

O resplendent Lord, cognizant of all, please come and listen to my prayers. O source of strength, come with those powers, who have glorious tongue of fire, who give us the benefit of eternal law, and who make men victorious over their adversaries. 11

O resplendent Lord, may you be our leader on paths, difficult or easy. You are known to all of us as path-carver. May you unwearingly grant us instantly such large transports, as are best to bear our burthens without wear and difficulty. 12

22

I glorify that resplendent Lord through my prayers, for He is the only one, who is to be invoked by mortals. He is the showerer of blessings, invincible, truthful, all-knowing, destroyer of ominous impediments. 1

From time immemorial, our seven sense organs, (five senses, mind and intellect) while performing ever-new functions, have been manifesting the glory of our Lord. The supreme Lord is the destroyer of opponents, swift, of the highest order in rank, true to every word and is dynamic. 2

We have but this to beg of the resplendent Lord, that we desire to have his blessings that bring reward of riches, good progeny and heroic followers. Bless us, O Lord of vitality and vigour, to make us joyful with abundant and undecaying wealth and celestial happiness. 3

तन्नो॒ वि वो॑चो॒ यदि॑ ते पु॒रा चि॑ज्जरि॒तार॑ आन॒शुः सु॒म्नमि॑न्द्र ।
कस्ते॑ भा॒गः किं वयो॑ दुध्र खिद्वः॒ पुरु॑हूत॒ पुरू॑वसोऽसुर॒घ्नः ॥४॥
तं पृ॒च्छन्ती॒ वज्र॑हस्तं रथे॒ष्ठामिन्द्रं॒ वेपी॒ वक्व॑री॒ यस्य॒ नू गीः ।
तु॒वि॒ग्रा॒भं तु॑विकू॒र्मिं र॑भो॒दां गा॒तुमि॑षे॒ नक्ष॑ते॒ तुम्र॒मच्छ॑ ॥५॥

tán no ví voco yádi te purā́ cij jaritára ānaṣúḥ sumnám indra | kás te bhāgáḥ kím̐ váyo dudhra khidvaḥ púruhūta purūvaso 'suraghnáḥ || 4 || tám pṛichántī vájrahastam̐ ratheshṭhā́m índram̐ vépī vákvarī yásya nū́ gī́ḥ | tuvigrābhám̐ tuvikūrmím̐ rabhodā́m̐ gātúm ishe nákshate túmram ácha || 5 || 13 ||

॥१४॥ अ॒या ह॒ त्यं मा॒यया॑ वावृधा॒नं म॑नो॒जुवा॑ स्वतवः॒ पर्व॑तेन ।
अच्यु॑ता चिद्वीळि॒ता स्वो॑जो रु॒जो वि दृ॒ळ्हा धृ॑ष॒ता वि॑रप्शिन् ॥६॥
तं वो॑ धि॒या नव्य॑स्या॒ शवि॑ष्ठं प्र॒त्नं प्र॑त्न॒वत्प॑रितंस॒यध्यै॑ ।
स नो॑ वक्षदनिमा॒नः सु॒वह्मेन्द्रो॒ विश्वा॒न्यति॑ दु॒र्गहा॑णि ॥७॥
आ जना॑य॒ द्रुह्व॑णे॒ पार्थि॑वानि दि॒व्यानि॑ दीपयो॒ऽन्तरि॑क्षा ।
तपा॑ वृषन्वि॒श्वतः॑ शो॒चिषा॒ तान्ब्र॑ह्म॒द्विषे॑ शोचय॒ क्षाम॒पश्च॑ ॥८॥

ayā́ ha tyám māyáyā vāvṛidhānám manojúvā svatavaḥ párvatena | ácyutā cid vīḷitā́ svojo rujó ví dṛiḷhā́ dhṛishatā́ virapṣin || 6 || tám̐ vo dhiyā́ návyasyā ṣávishṭham pratnám pratnavát paritaṅsayádhyai | sá no vakshad animānáḥ suváhméndro víṣvāny áti durgáhāṇi || 7 || ā́ jánāya drúhvaṇe pā́rthivāni divyā́ni dīpayo 'ntárikshā | tápā vṛishan viṣvátaḥ ṣocíshā tā́n brahmadvíshe ṣocaya kshā́m apáṣ ca || 8 ||

O Lord, you are strong, subduer of evils, destroyer of demoniac tendencies, rich and invoked by everyone. Tell us, if in ancient times, earlier devotees have been obtaining good fortune at your hand. O, the destroyer of evil forces, what is your share and position, and what is your oblation? 4

The resplendent Lord is armed with adamantine power, and has the mobility of the speediest car, is lover of hymns, wise and fluent in speech. Further, He is firmly-grasping, exceedingly functioning and strength-bestowing. The one, whose ceremonial and eulogistic hymn commemorates such a Lord, proceeds promptly to acquire happiness and with a sense of confidence he gains victory over malevolent forces. 5

With your strength, you control the illusory forces of the world with the bolt of justice, which is gigantic and swift as mind. O mighty God, you rend into pieces the firmly fixed and formidable citadels of sin and injustice with your ceaseless judiciousness. 6

Here is a new hymn similar to the old ones, extending the glory of the resplendent Lord, who is mighty and ancient. May you, O boundless and most reliable leader conduct us over all the impediments. 7

Make hot the regions of earth, of heaven, of midspace for the oppressive vicious forces. O showerer of benefits, may you consume these vices everywhere with you radiant enlightenment, and make the heaven and mid-air hot for the impious propensities. 8

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक् ।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः ॥९॥
आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम् ।
यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि ॥१०॥
स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो ।
न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥११॥

bhúvo jánasya divyásya rájā párthivasya jágatas tveshasaṃdṛik | dhishvá vájraṃ dákshiṇa indra háste víṣvā ajurya dayase ví māyáḥ || 9 || á saṃyátam indra ṇaḥ svastím ṣatrutū́ryāya bṛihatī́m ámṛidhrām | yáyā dā́sāny ā́ryāṇi vṛitrā́ káro vajrin sutúkā nā́hushāṇi || 10 || sá no niyúdbhiḥ puruhūta vedho viṣvávārābhir ā́ gahi prayajyo | ná yā́ ádevo várate ná devá ā́bhir yāhi tū́yam ā́ madryadrík || 11 || 14 ||

(२३) प्रयोविंशं सूक्तम्

(१—१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ सुत इत्त्वं निमिश्ल इन्द्र सोमे स्तोमे ब्रह्मणि शस्यमान उक्थे ।
यद्वा युक्ताभ्यां मघवन्हरिभ्यां बिभ्रद्वज्रं बाह्वोरिन्द्र यासि ॥१॥
यद्वा दिवि पार्ये सुष्विमिन्द्र वृत्रहत्येऽवसि शूरसातौ ।
यद्वा दक्षस्य बिभ्युषो अबिभ्यदरन्धयः शर्धत इन्द्र दस्यून् ॥२॥

23.

Sutá ít tváṃ nímiṣla indra sóme stóme bráhmaṇi ṣasyámāna ukthé | yád vā yuktā́bhyām maghavan háribhyām bíbhrad vájram bāhvór indra yā́si || 1 || yád vā diví pā́rye súshvim indra vṛitrahátyé 'vasi ṣū́rasātau | yád vā dákshasya bibhyúsho ábibhyad árandhayaḥ ṣárdhata indra dásyūn || 2 ||

O bright-flaming resplendent Lord, you are the king of the people of heaven and of the moving races of earth. May you grasp in your right hand the bolt of punitive justice, and baffle all the devices of the wicked. 9

O resplendent Lord, bring to us concentrated, vast and unassailable prosperity beyond the reach of wicked, and by which, O wielder of adamantine justice, you render human enemies, whether wicked or virtuous, easy to be overcome. 10

Invoked by everyone, O revered creator, object of worship, come in our midst with your all-admired vital forces, whom neither demons nor divine powers can resist. Please do come to us soon with these forces. 11

23

O bounteous Lord, whilst the atmosphere is surcharged with devotional prayers, and when the hymns are being chanted, please be prepared to harness the horses in your chariot, or in case they have been already harnessed, please come speedily holding the adamantine of justice. 1

O resplendent Lord, at the appropriate time, you protect the devotee by helping him to destroy the devil of ignorance, or at the time of conflicts, equipped with adamantine punitive justice and undaunted, you destroy violent passion that torments your faithful devotees. 2

पाता सुतमिन्द्रो अस्तु सोमं प्रणेनीरुग्रो जरितारमूती ।
कर्ता वीराय सुष्वय उ लोकं दाता वसु स्तुवते कीरये चित् ॥३॥
गन्तेयान्ति सवना हरिभ्यां बभ्रिर्वज्रं पपिः सोमं ददिर्गाः ।
कर्ता वीरं नर्यं सर्ववीरं श्रोता हवं गृणतः स्तोमवाहाः ॥४॥

अस्मै वयं यद्वावान तद्विविष्म इन्द्राय यो नः प्रदिवो अपस्कः ।
सुते सोमे स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥५॥

pā́tā sutám índro astu sómam praṇenī́r ugró jaritā́ram ūtī́ | kártā vīrā́ya súshvaya u lokáṃ dā́tā vásu stuvaté kīrā́ye cit || 3 || gántéyānti sávanā háribhyām babhrír vájram papíḥ sómaṃ dadír gā́ḥ | kártā vīráṃ náryaṃ sárvavīraṃ śrótā hávaṃ gṛṇatá stómavāhāḥ || 4 || ásmai vayáṃ yád vāvā́na tád vivishma índrāya yó naḥ pradívo ápas káḥ | suté sóme stumási śáṅsad ukthéndrāya bráhma várdhanaṃ yáthā́sat || 5 || 16 ||

॥१६॥ ब्रह्माणि हि चकृषे वर्धनानि तावत्त इन्द्र मतिभिर्विविष्मः ।
सुते सोमे सुतपाः शंतमानि रान्द्र्या क्रियास्म वक्षणानि यज्ञैः ॥६॥
स नो बोधि पुरोळाशं रराणः पिबा तु सोमं गोऋजीकमिन्द्र ।
एदं बर्हिर्यजमानस्य सीदोरुं कृधि त्वायत उ लोकम् ॥७॥

bráhmāṇi hí cakṛishé várdhanāni tā́vat ta indra matíbhir vivishmaḥ | suté sóme sutapāḥ śáṃtamāni rā́ṇḍyā kriyā́sma vákshaṇāni yajñaíḥ || 6 || sá no bodhi puroḷā́śaṃ rárāṇaḥ píbā tú sómaṃ góṛijīkam indra | édám barhír yájamānasya sīdorúṃ kṛidhi tvāyatá u lokám || 7 ||

May the resplendent mighty Lord sip the elixir of sweet devotion, and lead his devotees along the path of righteousness. May He, be the giver of honour to the presenter of. homage and give wealth to the man who adores Him. 3

He blesses even the humblest performer good deeds with his speedy vital powers and resoluteness. He wields the bolt of justice and enjoys drinking the nectar of devotion, and showers wealth and progeny. He makes the valiant rich and receives tributes and hears chanter's invocations. 4

We have been singing hymns from the days of old in honour of the resplendent supreme Lord, who is pleased with them. Let us adore Him while our heart is full of divine love, and repeat prayers so that our adoration may augment His glory. 5

O resplendent Lord, we sing these divine hymns to you for, you have made the prayers for your exhilaration. Therefore, we wait on you with hymns. May we, O acceptor of our devotion, offer to you our dedicated homage and acceptable eulogies with our benevolent works, to you. 6

O divine Lord, be delighted to accept the cakes of dedication and herbal juice of prayer mixed with the curds of praises. Be seated, O Lord, in the hearts of the devoted worshipper and bestow popularity on the dedicated devotee. 7

स मन्दस्वा ह्यनु जोषमुग्र प्र त्वा यज्ञास इमे अश्नुवन्तु ।
प्रेमे हवासः पुरुहूतमस्मे आ त्वेयं धीरवस इन्द्र यम्याः ॥८॥
तं वः सखायः सं यथा सुतेषु सोमेभिरीं पृणता भोजमिन्द्रम् ।
कुवित्तस्मा असति नो भराय न सुष्विमिन्द्रोऽवसे मृधाति ॥९॥
एवेदिन्द्रः सुते अस्तावि सोमे भरद्वाजेषु क्षयदिन्मघोनः ।
असद्यथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥१०॥

**sá man-
dasvā hy ánu jósham ugra prá tvā yajñā́sa imé aṣnuvantu | prémé hávāsaḥ puruhūtám asmé ā́ tveyám dhī́r ávasa indra yamyāḥ || 8 || táṃ vaḥ** sakhāyaḥ sáṃ yáthā sutéshu sómebhir īm pṛiṇatā bhojám índram | kuvít tásmā ásati no bhárāya ná súshvim índró 'vase mṛidhāti || 9 || evéd índraḥ **suté astāvi** sóme bharádvājeshu ksháyad ín maghónaḥ | **ásad yáthā jaritrá** utá sūrír índro rāyó viṣvávārasya dātā́ **|| 10 || 16 ||**

(२४) चतुर्विंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ वृषा मद इन्द्रे श्लोक उक्था सचा सोमेषु सुतपा ऋजीषी ।
अर्चत्र्यो मघवा नृभ्य उक्थैर्द्युक्षो राजा गिरामक्षितोतिः ॥१॥
ततुरिर्वीरो नर्यो विचेताः श्रोता हवं गृणत उर्व्यूतिः ।
वसुः शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

24.

Vṛíshā máda índre ṣlóka ukthā́ sácā sómeshu sutapā́ **ṛijīshī́ | arcatryò** maghávā nṛíbhya ukthaír dyukshó rā́jā **girā́m ákshitotiḥ** || 1 || táturir vīró náryo vícetāḥ ṣrótā hávaṃ **gṛiṇatá** urvyū̀tiḥ | vásuḥ ṣáṃso narā́ṃ kārúdhāyā vājī́ **stutó vidáthe dāti vā́jam || 2 ||**

O mighty resplendent Lord, be pleased with our selfless sacrificial acts according to your discretion. May our invocations reach you, who is respected by all; we offer prayers to you for our protection. 8

Friends, whilst the elixir of devotion is being expressed, may you duly replenish the bounteous Lord with that elixir. Let there be plenty for Him, enough to provide nourishment for us. The resplendent Lord never neglects the care of him, who presents copious libation. 9

Thus, the resplendent Lord, the bounteous, has been glorified by the possessors of knowledge, while the loving devotion is expressed, so that the Lord may become the patron of His eulogist and give him all desirable riches. 10

24

At the sacred ceremonies, at which the hymns are chanted, prayers are recited and elixir of love offered, the sense of delight is produced; and thereby the resplendent Lord, becomes the showerer of blessings. The Lord, who is the acceptor of devotional love, the straightforward and the liberal giver is to be propitiated by men. He is dweller in heaven, the Lord of sacred songs, the one whose help is lasting. 1

He, the vanquisher of the evils, friend of man, all-wise, listener of devotional hymns, protector of the devotees and provider of comfort to all the ruler of men, the inspirer of all great deeds, the bestower of food, and one who is respected in holy synod, grants us sustenance. 2

अक्षो न चक्र्योः शूर बृहन्प्र ते मह्ना रिरिचे रोदस्योः ।
वृक्षस्य नु ते पुरुहूत वया व्यूतयो रुरुहुरिन्द्र पूर्वीः ॥३॥
शचीवतस्ते पुरुशाक शाका गवामिव स्रुतयः संचरणीः ।
वत्सानां न तन्तयस्त इन्द्र दामन्वन्तो अदामानः सुदामन् ॥४॥
अन्यदद्य कर्वरमन्यदु श्वोऽसच्च सन्मुहुराचक्रिरिन्द्रः ।
मित्रो नो अत्र वरुणश्च पूषार्यो वशस्य पर्येतास्ति ॥५॥

ákshо ná cakryòḥ ṣūra bṛihán prá te mahná riricc ródasyoḥ | vṛikshásya nú te puruhūta vayā́ vy ūtáyo ruruhur indra pūrvíḥ || 3 || ṣácīvatas te puruṣāka ṣā́kā gávām iva srutáyaḥ saṃcáraṇīḥ | vatsā́nāṃ ná tantáyas ta indra dā́manvanto adāmā́naḥ sudāman || 4 || anyád adyá kárvaram anyád u ṣvó 'sac ca sán múhur ācakrír índraḥ | mitró no átra váruṇaṣ ca pūsháryó váṣasya paryetā́sti || 5 || 17 ||

॥१८॥ वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः ।
तं त्वाभिः सुष्टुतिभिर्वाजयन्त आजिं न जग्मुर्गिर्वाहो अश्वाः ॥६॥
न यं जरन्ति शरदो न मासा न द्याव इन्द्रमवकर्शयन्ति ।
वृद्धस्य चिद्वर्धतामस्य तनूः स्तोमेभिरुक्थैश्च शस्यमाना ॥७॥

ví tvád ā́po ná párvatasya pṛishṭhā́d ukthébhir indrā́nayanta yajñaíḥ | táṃ tvābhíḥ sushṭutíbhir vājáyanta ājíṃ ná jagmur girvāho áṣyāḥ || 6 || ná yáṃ járanti ṣarádo ná másā ná dyáva índram avakarṣáyanti | vṛiddhásya cid vardhatām asya tanū́ stómebhir ukthaíṣ ca ṣasyámānā || 7 ||

O resplendent Lord, mighty hero, invoked by many, your greatness transcends the boundaries of heaven and earth, like the lofty axle of the wheels. The manifold benefits of your blessings grow and grow like the branches of the tree. 3

O resplendent Lord, accomplisher of many acts, your powers, endowed with vigour, are manifold like converging tracks of cattle. They are elastic like tithers that hold a calf; but remain unfettered themselves. 4

The resplendent Lord performs one sort of action today, the creative, another sort tomorrow, the destructive. May He, the friendly, the beneficient one, the one provider of nourishments and the one virtuous, help us to overcome the domination of evils. 5

The resplendent Lord, as water descends from mountain tops, your devotees desirous of wealth, approach you with eulogies. In eagerness and vigour they are like warriors, mounted on coursers rushing to the battle-field, and bringing blessings from you, for you are accessible by praises only. 6

May the manifested person of resplendent Lord, glorified by praises and prayers, ever increase. He is the one, whom neither months nor autumns make old, nor days enfeeble. 7

न वीळवे नमते न स्थिराय न शर्धते दस्युजूताय स्तवान् ।
अज्रा इन्द्रस्य गिरयश्चिदृष्वा गम्भीरे चिद्भवति गाधमस्मै ॥८॥
गम्भीरेण न उरुणामत्रिन्प्रेषो यन्धि सुतपावन्वाजान् ।
स्था ऊ षु ऊर्ध्व ऊती अरिषण्यन्नक्तोर्व्युष्टौ परितक्म्यायाम् ॥९॥
सचस्व नायमवसे अभीक इतो वा तमिन्द्र पाहि रिषः ।
अमा चैनमरण्ये पाहि रिषो मदेम शतहिमाः सुवीराः ॥१०॥

ná vīḷáve námate ná sthiráya ná śárdhate dásyujūtāya stavā́n | ájrā índrasya giráyaś cid ṛishvá́ gambhīré cid bhavati gādhám asmai, || 8 || gambhīréṇa na urúṇāmatrin préshó yandhi sutapāvan vā́jān | sthā́ ū shú ūrdhvá ūtí árishaṇyann aktór vyùshṭau páritakmyāyām || 9 || sácasva nāyám ávase abhī́ka itó vā tám indra pāhi risháḥ | amā́ cainam áraṇye pāhi rishó mádema śatáhimāḥ suvī́rāḥ || 10 || 18 ||

(२५) पञ्चविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ या त ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्नस्ति ।
ताभिरू षु वृत्रहत्येऽवीर्न एभिश्च वाजैर्महान्न उग्र ॥१॥
आभिः स्पृधो मिथतीररिषण्यन्नमित्रस्य व्यथया मन्युमिन्द्र ।
आभिर्विश्वा अभियुजो विषूचीरार्याय विशोऽव तारीर्दासीः ॥२॥

25.

Yā́ ta ūtír avamá yā́ paramā́ yā́ madhyaméndra śushminn ásti | tā́bhir ū shú vṛitrahátye 'vīr na ebhíś ca vā́jair mahā́n na ugra || 1 || ā́bhi spṛídho mithatī́r árishaṇyann amítrasya vyathayā manyúm indra | ā́bhir víśvā abhiyújo víshūcīr ā́ryāya víśó 'va tārīr dā́sīḥ || 2 ||

Extolled by us He bends not to the robust, nor to the resolute, nor to the bold incited by wicked. High mountains are easy of access to the resplendent Lord. Even in the deep waters, He finds firm ground to rest on. 8

Admired by devotees as you are, O irresistible, actuated by a profound and comprehensive purpose, grant us food and strength. May you be ever diligent, and unreluctant to help us at the time when the gloom of night brightens to morning. 9

O resplendent Lord, steer our leader along the war-path and protect him; defend him against a near or distant calamity. Provide him with security when he is at home or in a forest. And may we, blessed with brave sons be happy through a hundred winters. 10

25

O mighty resplendent Lord, grant us protection on all the levels of the conflict of life, low, high or middling. May you support us to subdue our foes; supply us, O supreme Lord, with your strength-giving food. 1

O resplendent Lord, extolled by our hymns, while protecting our capacity to fight the evil forces, may you check the wrath of opponents. Also overthrow the attack of the servile evil races, abiding everywhere, in favour of virtuous ones. 2

इन्द्र जामय उत येऽजामयोऽर्वाचीनासो वनुषो युयुज्रे ।
त्वमेषां विथुरा शवांसि जहि वृष्ण्यानि कृणुही पराचः ॥३॥
शूरो वा शूरं वनते शरीरैस्तनूरुचा तरुषि यत्कृण्वैते ।
तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवैते ॥४॥
नहि त्वा शूरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।
इन्द्र नकिष्ट्वा प्रत्यस्त्येषां विश्वा जातान्यभ्यसि तानि ॥५॥

índra jāmáya utá yé 'jāmayo 'rvācīnā́so vanúsho yuyujré | tvám eshāṃ vithurā́ ṣávāṅsi jahí vṛ́shṇyāni kṛiṇuhí párācaḥ || 3 || ṣū́ro vā ṣū́raṃ vanate ṣárīrais tanūrúcā tárushi yát kṛiṇvaíte | toké vā góshu tánaye yád apsú ví krándasī urvárāsu brávaite || 4 || nahí tvā ṣū́ro ná turó ná dhṛishṇúr ná tvā yodhó mányamāno yuyódha | índra nákish ṭvā práty asty eshāṃ víṣvā jātā́ny abhy àsi tā́ni || 5 || 19 ||

॥२०॥ स पत्यत उभयोर्नृम्णमयोर्यदी वेधसः समिथे हवन्ते ।
वृत्रे वा महो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तसैते ॥६॥
अध स्मा ते चर्षणयो यदेजानिन्द्र त्रातोत भवा वरूता ।
अस्माकासो ये नृतमासो अर्य इन्द्र सूरयो दधिरे पुरो नः ॥७॥

sá patyata ubháyor nṛimṇám ayór yádī vedhásaḥ samithé hávante | vṛitré vā mahó nṛiváti ksháye vā vyácasvantā yádi vitantasaíte || 6 || ádha smā te carshaṇáyo yád éjān índra trātótá bhavā varūtā́ | asmā́kāso yé nṛ́tamāso aryá índra sūráyo dadhiré puró naḥ || 7 ||

O resplendent Lord, may you subdue the strength of all evil opponents whether our kinsmen or otherwise, when they present themselves before us and fight against us. May you enfeeble their strength and drive them away from us. 3

The enlightened person, the hero, assuredly kills evil tendencies by his inner strength under your protection, O Lord and (with your blessings) he wins in this conflict of equals in bodily prowess and personal strength, whilst both of them clamourously dispute over the possession of sons, grandsons, cattle, water or land. 4

But no one dares stand against you, neither a brave, nor a coward, nor a resolute, nor a fighter trusting in his valour. None of them is a match to you. Verily, you are the most powerful of all these persons. 5

Amidst the two disputants, that one acquires wealth, whose priests invoke Lord at worship in conflicts against powerful adversaries or in contention to gain dwellings among one's own relations. 6

O resplendent Lord, may you be the protector of our leading men at the time when they tremble with fear. May you be their saviour. Let those, who are chief leaders, be enjoyers and the worshippers who install them on high position be blessed by your favours. 7

अनु ते दायि मह इन्द्रियाय सत्रा ते विश्वमनु वृत्रहत्ये ।
अनु क्षत्रमनु सहो यजत्रेन्द्र देवेभिरनु ते नृषह्ये ॥८॥
एवा नः स्पृधः समजा समत्स्विन्द्र रारन्धि मिथतीरदेवीः ।
विद्याम वस्तोरवसा गृणन्तो भरद्वाजा उत त इन्द्र नूनम् ॥९॥

ánu te dāyi mahá indriyā́ya ṣatrā́ te víṣvam ánu vṛitrahátye | ánu kshatrám ánu sáho yajatréndra devébhir ánu te nṛisháhye || 8 || evā́ na spṛídhaḥ sám ajā samátsv índra rārandhí mithatī́r ádevīḥ | vidyā́ma vástor ávasā gṛiṇánto bharádvājā utá ta indra nūnám || 9 || २० ||

(२६) षड्विंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२१॥ श्रुधी न इन्द्र ह्वयामसि त्वा महो वाजस्य सातौ वावृषाणाः ।
सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥
त्वां वाजी हवते वाजिनेयो महो वाजस्य गध्यस्य सातौ ।
त्वां वृत्रेष्विन्द्र सत्पतिं तरुत्रं त्वां चष्टे मुष्टिहा गोषु युध्यन् ॥२॥
त्वं कविं चोदयोऽर्कसातौ त्वं कुत्साय शुष्णं दाशुषे वर्क् ।
त्वं शिरो अमर्मणः पराहन्नतिथिग्वाय शंस्यं करिष्यन् ॥३॥

26.

Ṣrudhí na indra hváyāmasi tvā mahó vā́jasya sātaú vāvṛishāṇā́ḥ | sáṃ yád víṣó 'yanta ṣū́rasātā ugráṃ nó 'vaḥ pā́rye áhan dāḥ || 1 || tvā́ṃ vājī́ havate vājineyó mahó vā́jasya gádhyasya sātaú | tvā́ṃ vṛitréshv indra sátpatiṃ tárutraṃ tvā́ṃ cashṭe mushṭihā́ góshu yúdhyan || 2 || tvā́ṃ kavíṃ codayo 'rkásātau tvā́ṃ kútsāya ṣúshṇaṃ dāṣúshe vark | tvā́ṃ ṣíro amarmáṇaḥ párāhann atithigvā́ya ṣáṅsyaṃ karishyán || 3 ||

O adorable Lord, all mighty powers have been successively conceded to you by Nature's bounties for the destruction of evil forces. O revered one, verily, in you is centered appropriate vigour and strength as well. 8

O powerful resplendent Lord, grant us the courage to fight the forces of evil. Inspire us to overthrow the godless demoniac forces that fight against us. May we the bearers of the light of knowledge adore you and thereby be privileged to obtain your favour. 9

26

O resplendent Lord, we invoke you with these spontaneously flowing streams of hymns for obtaining abundant food. Hear us and give us sure help when on a future day we assemble on the battle-field of life. 1

O resplendent Lord, the descendants of learned men place all their affluence at your feet and entreat you to acquire wealth and wisdom. You are the patron of those who are good and saviour when evil forces assail them. It is with your encouragement and guidance that he continues his duel as if with fists to win land and cattle. 2

You encourage the sage for the attainment of food of knowledge. It is you again who undo the evil for the safety of your wise devotee, the offerer of homage. For the welfare of the faithful one, dear as a guest, you humble down the wicked, the one who wrongly imagines himself invulnerable. 3

त्वं रथं॒ प्र भ॑रो यो॒धमृ॒ष्वमावो॒ युध्य॑न्तं वृष॒भं दश॑द्युम्।
त्वं तुग्रं॑ वेत॒सवे॒ सचा॑ह॒न्त्वं तुजिं॑ गृ॒णन्त॑मिन्द्र तूतोः ॥४॥
त्वं तदु॒क्थमि॑न्द्र ब॒र्हणा॑ कः॒ प्र यच्छ॒ता स॒हस्रा॑ शूर॒ दर्षि॑।
अव॑ गि॒रेर्दासं॒ शम्ब॑रं ह॒न्प्रावो॒ दिवो॑दासं चि॒त्राभि॑रू॒ती ॥५॥

tvám̐ rátham prá bharo yodhám ṛishvám ávo yúdhyantam vṛishabhám̐ dáṣadyum | tvám̐ túgram̐ vetasáve sácāhan tvám̐ tújim̐ gṛiṇántam indra tūtoḥ || 4 || tvám̐ tád ukthám indra barhánā kaḥ prá yác chatā́ sahásrā ṣūra dárshi | áva giréṛ dā́sam̐ ṣámbaram̐ han prā́vo dívodāsam̐ citrábhir ūtí || 5 || 21 ||

॥२२॥ त्वं श्र॒द्धाभि॑र्मन्दसा॒नः सोमै॑र्द॒भीत॑ये॒ चुमु॑रिमिन्द्र सिष्वप्।
त्वं र॒जिं पिठी॑नसे दश॒स्यन्ष॒ष्टिं स॒हस्रा॒ शच्या॒ सचा॑हन् ॥६॥
अ॒हं च॒न तत्सू॒रिभि॑रानश्यां॒ तव॒ ज्याय॑ इन्द्र सु॒म्नमोजः॑।
त्वया॒ यत्स्तव॑न्ते सधवीर वी॒रास्त्रि॒वरू॑थेन॒ नहु॑षा शविष्ठ ॥७॥
व॒यं ते॑ अ॒स्यामि॑न्द्र द्यु॒म्नहू॑तौ॒ सखा॑यः स्याम महिन॒ प्रेष्ठाः॑।
प्रात॑र्दनिः क्षत्र॒श्रीर॑स्तु॒ श्रेष्ठो॑ घ॒ने वृ॒त्राणां॑ स॒नये॒ धना॑नाम् ॥८॥

tvám̐ ṣraddhā́bhir mandasānáḥ sómair dabhī́taye cúmurim indra sishvap | tvám̐ rajím̐ píṭhīnase daṣasyán shashṭím̐ sahásrā ṣácyā sácāhan || 6 || ahám̐ caná tát sūríbhir ānaṣyām̐ táva jyā́ya indra sumnám ójaḥ | tváyā yát stávante sadhavīra vīrā́s trivárūthena náhushā ṣavishṭha || 7 || vayám̐ te asyā́m indra dyumnáhūtau sákhāyaḥ syāma mahina préshṭhāḥ | prā́tardaniḥ kshatraṣrī́r astu ṣréshṭho ghané vṛitrā́ṇām̐ sanáye dhánānām || 8 || 22 ||

O resplendent Lord, you grant to the liberal giver a great chariot to contest in the struggle of life. You protect him while he is engaged in fighting for a long period. You subdue violent elements along with arrogance and you encourage the steadfast, who adores you. 4

O brave resplendent Lord, you accomplish a great task when you destroy hundred-thousand forees of the wicked. You put an end to the immoral thoughts coming out of our brain, and you bless the faithful and loyal devotees with your marvellous protections. 5

O Lord, pleased by libation offered with faith, you destroy the clinging sinful tendencies with a view to protect the disciplined people. You equip the faithful persons with ability, annihilate with your right lot of innumerable evils (as if sixty thousand warriors). 6

O resplendent, mightiest and brave, vanquisher of the evil, O triply-strong defender, may I along with my virtuous helpers, acquire your most excellent felicity and vigour which, as men believe, have been bestowed on your faithful devotees. 7

O revered resplendent Lord, may we, your friends, become most dear to you at this place of holy worship. May our illustrious defenders and preceptors be most glorious. May they be able to overcome the demoniac forces and may you shower on us affluence and prosperity. 8

(२७) सप्तविंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । (१-७) प्रथमादिसप्तर्चामिन्द्रः, (८) अष्टम्याश्च चायमानस्याभ्यावर्तिनो दानं देवते । त्रिष्टुप् छन्दः ॥

॥२१॥ किम॑स्य॒ मदे॒ किम्व॑स्य पी॒ताविन्द्रः॒ किम॑स्य स॒ख्ये च॑कार ।
रणा॑ वा॒ ये नि॒षदि॒ किं ते अ॑स्य पु॒रा वि॑विद्रे॒ किमु॒ नूत॑नासः ॥१॥
सद॑स्य॒ मदे॒ सद्व॑स्य पी॒ताविन्द्रः॒ सद॑स्य स॒ख्ये च॑कार ।
रणा॑ वा॒ ये नि॒षदि॒ सत्ते अ॑स्य पु॒रा वि॑विद्रे॒ सदु॒ नूत॑नासः ॥२॥
न॒हि नु ते॑ महि॒मनः॑ सम॑स्य॒ न म॑घवन्मघव॒त्त्वस्य॑ वि॒द्म ।
न राध॑सोराधसो॒ नूत॑न॒स्येन्द्र॒ नकि॑र्ददृश इन्द्रि॒यं ते॑ ॥३॥
ए॒तत्त्यत्त॑ इन्द्रि॒यम॑चेति॒ येनाव॑धीर्व॒रशि॑खस्य॒ शेषः॑ ।
वज्र॑स्य॒ यत्ते॒ निह॑तस्य॒ शुष्मा॑त्स्व॒नाच्चि॑दिन्द्र पर॒मो द॒दार॑ ॥४॥

27

Kím asya máde kím v asya pītáv índraḥ kím asya sakhyé cakāra | ráṇā vā yé nishádi kím té asya purá vividre kím u nū́tanāsaḥ || 1 || sád asya máde sád v asya pītáv índraḥ sád asya sakhyé cakāra | ráṇā vā yé nishádi sát té asya purá vividre sád u nū́tanāsaḥ || 2 || nahí nú te mahimánaḥ samasya ná maghavan maghavattvásya vidmá | ná rā́dhaso-rādhaso nū́tanasyéndra nákir dadṛiṣa indriyám te || 3 || etát tyát ta indriyám aceti yénávadhīr varáṣikhasya ṣéshaḥ | vájrasya yát te níhatasya ṣúshmāt svanā́c cid indra paramó dadā́ra || 4 ||

व॒धीदिन्द्रो॑ व॒रशि॑खस्य॒ शेषो॑ऽभ्याव॒र्तिने॑ चायमा॒नाय॒ शिक्ष॑न् ।
वृ॒चीव॑तो॒ यद्ध॑रियू॒पीया॑यां॒ हन्पूर्वे॒ अर्धे॑ भि॒यसाप॑रो॒ दर्त् ॥५॥

vádhīd índro varáṣikhasya ṣésho 'bhyāvartíne cāyamānáya ṣíkshan | vṛicívato yád dhariyūpī́yāyām hán pū́rve árdhe bhiyásā́paro dárt || 5 || 23 ||

27

What has resplendent Lord done in the exhilaration (of the devotional prayers from us)? What has he done on quaffing this ? What has he done in friendship for this ? What have former, what have recent adorers, obtained from you in the chamber of their hearts ? 1

Verily, in the rapturous joy of divine love, the resplendent performs noble deeds, once quaffing the elixir of praises; or in friendship for this devotion the Lord accomplishes wonderful task. Adorers of old and recent times continue to obtain many benefits out of this to gladden the chamber of their hearts. 2

O bounteous Lord, we know not the extent of your vast magnitude, also we know not the limit of your abundance; no one has yet discerned the bounds of your power which reveals fresh forms every moment. 3

O resplendent Lord, we have witnessed with our eyes the resoluteness wherewith you subdue the vices of sense organs. The boldest of them was controlled at the mere noise of your bolt of punitive justice, hurled with all your force. 4

Favouring the wise persons, vigilant from all sides, born in the families of people serving with dedication, the resplendent Lord destroys the root of deceptive ignorance, killing crookedly wicked tendencies, resting in the front part of the heart, whilst the host of evils on the other part themselves scatter through fear. 5

॥२४॥ त्रिंशच्छतं वर्मिण इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या ।
वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्थान्यायन् ॥६॥
यस्य गावावरुषा सूयवस्यू अन्तरू षु चरतो रेरिहाणा ।
स सृञ्जयाय तुर्वशं परादाद्वृचीवतो दैववाताय शिक्षन् ॥७॥
द्वयाँ अग्ने रथिनो विंशतिं गा वधूमतो मघवा मह्यं सम्राट् ।
अभ्यावर्ती चायमानो ददाति दूणाशेयं दक्षिणा पार्थवानाम् ॥८॥

triṅṣácchataṃ varmíṇa indra sākáṃ yavyávatyām puruhūta ṣravasyá | vṛicívantaḥ ṣárave pátyamānāḥ pátrā bhindāná nyarthány āyan || 6 || yásya gávāv arushá sūyavasyú antár ū shú cárato rérihāṇā | sá sṛíñjayāya turvá-ṣaṃ párādād vṛicívato daivavātáya ṣíkshan || 7 || dvayáñ agne rathíno viṅṣatíṃ gá vadhúmato maghávā máhyaṃ samráṭ | abhyāvartí cāyamānó dadāti dūṇáṣeyáṃ dákshiṇā pārthavánām || 8 || 24 ||

(२८) अष्टाविंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । (१, ३–७) प्रथमर्चस्तृतीयादिपञ्चानाञ्च गावः, (२, ८) द्वितीयाष्टम्योरिन्द्रो गावो वा देवताः । (१, ५–७) प्रथमर्चः पञ्चम्यादितृचस्य च त्रिष्टुप्, (२–४) द्वितीयादितृचस्य जगती, (८) अष्टम्याश्चानुष्टुप् छन्दांसि ॥

॥२५॥ आ गावो अग्मन्नुत भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे ।
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुषसो दुहानाः ॥१॥
इन्द्रो यज्वने पृणते च शिक्षत्युपेद्ददाति न स्वं मुषायति ।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥२॥

28.

Á gávo agmann utá bhadrám akran sídantu goshṭhé raṇáyantv asmé | prajávatīḥ pururúpā ihá syur índrāya pūrvír usháso dúhānāḥ || 1 || índro yájvane pṛiṇaté ca ṣi-kshaty úpéd dadāti ná svám mushāyati | bhúyo-bhūyo ra-yím íd asya vardháyann ábhinne khilyé ní dadhāti deva-yúm || 2 ||

O revered resplendent Lord, invoked by all, the host of evil passions, amounting to three thousand and odd, collect together in our body to acquire glory, but you render them ineffective. Your virtues defend the attack of an arrow and proceed ahead for the destruction of evils. 6

He, whose bright prancing steers (rays), delighted with suitable sustaining elements, proceed between heaven and earth, impels the benefactors to devote to a constructive work and the vigilant reformers to remove crooked and wicked elements. 7

O Lord revered, all-pervading, the sovereign of all, on both of us, rich and poor seated in chariots may you bestow charming divine damsels, and twenty divine cows, a gift hard to assure from any other source. 8

28

May cows come and bring us good fortune; let them stay in our cowsheds and enjoy in our company. May many coloured cows bring here prolific milk for offerings to the resplendent Lord at many dawns. 1

The resplendent Lord bestows affluence on the devotee who offers worship and oblations. He takes not what belongs to the worshipper and gives him more; thereby increasing his wealth more and ever-more, he places the devotee in fortified positions, free from danger. 2

न ता नशन्ति न दभाति तस्करो नासामामित्रो व्यथिरा दधर्षति ।
देवाँश्च याभिर्यजते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥३॥
न ता अर्वा रेणुककाटो अश्नुते न संस्कृतत्रमुप यन्ति ता अभि ।
उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४॥
गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।
इमा या गावः स जनास इन्द्र इच्छामीद्धृदा मनसा चिदिन्द्रम् ॥५॥

ná tā́ naṣanti ná dabhāti táskaro nā́sām āmitró vyáthir ā́ dadharshati | devā́ṅs ca yā́bhir yájate dádāti ca jyóg ít tā́bhiḥ sacate gópatiḥ sahá || 3 || ná tā́ árvā reṇú-kakāṭo aṣnute ná saṃskṛitatrám úpa yanti tā́ abhí | uru-gāyám ábhayaṃ tásya tā́ ánu gā́vo mártasya ví caranti yájvanaḥ || 4 || gā́vo bhágo gā́va índro me achān gā́vaḥ sómasya prathamásya bhakshá̄ḥ | imā́ yā́ gā́vah sá janāsa ín-dra ichámíd dhṛidā́ mánasā cid índram || 5 ||

यूयं गावो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥६॥
प्रजावतीः सूयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा वः स्तेन ईशत माघशंसः परि वो हेती रुद्रस्य वृज्याः ॥७॥
उपेदमुपपर्चनमासु गोषूप पृच्यताम् ।
उप ऋषभस्य रेतस्युपेन्द्र तव वीर्ये ॥८॥

yūyáṃ gā́vo medayathā kṛiṣáṃ cid aṣrīráṃ cit kṛiṇuthā suprátīkam | bhadráṃ gṛiháṃ kṛiṇutha bhadravāco bṛihád vo váya ucyate sabhā́su || 6 || prajā́vatīḥ sūyávasaṃ riṣántīḥ ṣuddhā́ apáḥ suprapāṇé píbantīḥ | mā́ va stená īṣata mā́ghásaṅsaḥ pári vo hetí rudrásya vṛijyāḥ || 7 || úpedám upapárcanam āsú góshū́pa pṛicyatām | úpa ṛishabhásya rétasy úpendra táva vīryè || 8 || 26 ||

Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men. 3

Let not the cows fall a victim to the arrogant, dust-spurning war-horse. Let them not fall in the hands of a butcher or his shop. Let the cattle of the man, the householder, move about free and graze out of fear. 4

May the cows be our affluence; may the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These cows, O men, are sacred as the Lord resplendent Himself,—the Lord whose blessings we crave for, with head and heart. 5

O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is attributed to you in our religious ceremony. 6

May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord never fall on you. 7

O resplendent Lord, a showerer of virility as you are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of nourishment for the cows. 8

(२९) एकोनत्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ इन्द्रं वो नरः सख्याय सेपुर्महो यन्तः सुमतये चकानाः ।
महो हि दाता वज्रहस्तो अस्ति महामु रण्वमवसे यजध्वम् ॥१॥
आ यस्मिन्हस्ते नर्या मिमिक्षुरा रथे हिरण्यये रथेष्ठाः ।
आ रश्मयो गभस्त्योः स्थूरयोराध्वन्नश्वासो वृषणो युजानाः ॥२॥

29.

Índram vo nárah sakhyáya sepur mahó yántah sumatáye cakānā́ḥ | mahó hí dātā́ vájrahasto ásti mahā́m u raṇvám ávase yajadhvam || 1 || ā́ yásmin háste nárya mimikshúr ā́ ráthe hiraṇyáye ratheshṭhā́ḥ | ā́ raṣmáyo gábhastyo sthūráyor ā́dhvann áṣvāso vṛ́ishaṇo yujānā́ḥ || 2 ||

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शवसा दक्षिणावान् ।
वसानो अत्कं सुरभिं दृशे कं स्व१र्ण नृतविषिरो बभूथ ॥३॥
स सोम आमिश्लतमः सुतो भूद्यस्मिन्पक्तिः पच्यते सन्ति धानाः ।
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देववाततमाः ॥४॥
न ते अन्तः शवसो धाय्यस्य वि तु बाबधे रोदसी महित्वा ।
आ ता सूरिः पृणति तूतुजानो यूथेवाप्सु समीजमान ऊती ॥५॥
एवेदिन्द्रः सुहव ऋष्वो अस्तूती अनूती हिरिशिप्रः सत्वा ।
एवा हि जातो असमात्योजाः पुरू च वृत्रा हनति नि दस्यून् ॥६॥

ṣriyé te pā́dā dúva ā́ mimikshur dhṛishṇúr vajrí ṣávasā dákshiṇāvān | vásāno átkam surabhím dṛiṣé kám svàr ṇá nṛitav ishiró babhūtha || 3 || sá sóma ā́miṣlatamaḥ sutó bhūd yásmin paktíḥ pacyáte sánti dhānā́ḥ | índram nára stuvánto brahmakārā́ ukthā́ ṣáṅsanto devávātatamāḥ || 4 || ná te ántaḥ ṣávaso dhāyy asyá ví tú bābadhe ródasī mahitvā́ | ā́ tā́ sūríḥ pṛiṇati tū́tujāno yūthévāpsú samī́jamāna ūtí || 5 || evéd índraḥ suháva ṛishvó astūtí ánūtī hiriṣipráḥ sátvā | evā́ hí jātó ásamātyojāḥ purū́ ca vṛitrā́ hanati ní dásyūn || 6 || 1 ||

29

O great men, your leading priests are propitiating resplendent Lord for His friendship and loving kindness. The judicious Lord is the greatest giver of gifts; worship Him to win His protection. 1

We hail our Lord in whose hands rests the well-being of men. He mounts on a golden, firmly-stationed cosmic chariot. With His firm arms He holds the reins. His forces, as if steeds, are well-yoked, and ready for the road. 2

Your devotees offer adoration at your feet for glory. You are the conqueror of ominous elements, resolute as thunderbolt, judicious, merciful and benevolent. After traversing the universe like the sun, you appear amidst us as if robed in a heavenly beautiful garment, which displays you as a charming dancer. 3

Your favourite libation is one that is full of devotion, replete with knowledge and good deeds, as if, a fire-offering of effused herbal juices, very well mixed with baked cakes and fried barley. Equipped with their virtues, your devotees, the admirers of Nature's bounties, extol you by singing hymns and offering dedication to you. 4

Your greatness is beyond measure. Even earth and heaven know not the limit of your grandness. Your devotees, hastening for the performance of a dedicated act, endeavour to keep you pleased with devotional offerings as the cowherd keeps cows pleased by taking them to a pond of water. 5

The lofty resplendent Lord is prompt to listen, decked with blue radiance, as if on his nose and chin, giver of wealth, whether coming or not coming to worship. May He with unparalleled might destroy all opposing evil forces and violent elements as soon as manifested. 6

(३०) त्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२॥ भूय इद्वावृधे वीर्याय एको अजुर्यो दयते वसूनि ।
प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥
अधा मन्ये बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
दिवेदिवे सूर्यो दर्शतो भूद्वि सद्मान्युर्विया सुक्रतुर्धात् ॥२॥

30.

Bhū́ya íd vāvṛidhe vīryāyañ éko ajuryó dayate vásūni | prá ririce divá índraḥ pṛithivyā́ ardhám íd asya práti ródasī ubhé || 1 || ádhā manye bṛihád asuryàm asya yā́ni dādhā́ra nákir ā́ mināti | divé-dive sū́ryo darṣató bhūd ví sádmāny urviyā́ sukrátur dhāt || 2 ||

अद्या चिन्नू चित्तदपो नदीनां यदाभ्यो अरदो गातुमिन्द्र ।
नि पर्वता अद्मसदो न सेदुस्त्वया दृळ्हानि सुक्रतो रजांसि ॥३॥
सत्यमित्तन्न त्वावाँ अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान् ।
अहन्नहिं परिशयानमर्णोऽवासृजो अपो अच्छा समुद्रम् ॥४॥
त्वमपो वि दुरो विषूचीरिन्द्र दृळ्हमरुजः पर्वतस्य ।
राजाभवो जगतश्चर्षणीनां साकं सूर्यं जनयन्द्यामुषासम् ॥५॥

adyā́ cin nū́ cit tád ápo nadī́nām yád ābhyo árado gātúm indra | ní párvatā admasádo ná sedus tváyā dṛiḷhā́ni sukrato rájāṅsi || 3 || satyám ít tán ná tvā́vāñ anyó astī́ndra devó ná mártyo jyā́yān | áhann áhim pariṣáyānam árnó 'vāsrijo apó áchā samudrám || 4 || tvám apó ví dúro víshūcīr índra drilhám arujaḥ párvatasya | rā́jābhavo jágataṣ carshaṇīnā́m sākám sū́ryam janáyan dyā́m ushā́sam || 5 || 2 ||

30

The eternal resplendent Lord, augments ever more His glory for heroic deeds. He is chief of all and bestows riches. Whilst the sun illuminates only half of the globe, the Lord illuminates the entire universe and transcends both, heaven and earth. 1

I glorify His vast and evil-destroying nature. No one can resist Him from acting on what He once determines. Through His order, the sun is made visible everyday; and the regions are set and spread, near or far. 2

O the performer of benevolent deeds, verily, your act of liberation of rivers, whereby you direct them on their course is effective. Like men, quiet at meals, the mountains have settled down at their own places. Through your order the regions are made steadfast. 3

This is true, no one else is like you, O resplendent Lord, no divine power, nor any mortal is superior to you. You always destroy the dragon of dark forces who obstructs flow of thoughts and let free the streams to proceed to the ocean, the destination. 4

O resplendent Lord, you have set the obstructed thoughts free to flow in all directions. You have fractured the solid barrier of the cloud of dark forces. You are Lord over the people of the world, with your glory manifest in the sun, the sky and the dawn. 5

(३१) एकत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः सुहोत्र ऋषिः । इन्द्रो देवता । (१-३, ५) प्रथमादि-
तृचस्य पञ्चम्या ऋचश्च त्रिष्टुप्, (४) चतुर्थ्याश्च शक्वरी छन्दसी ॥

॥३॥ अभूरेको रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सूरेऽवोचन्त चर्षणयो विवाचः ॥१॥
त्वद्भियेन्द्र पार्थिवानि विश्वाच्युता चिच्च्यावयन्ते रजांसि ।
द्यावाक्षामा पर्वतासो वनानि विश्वं दृळ्हं भयते अज्मन्ना ते ॥२॥

31.

Ábhūr éko rayipate rayīṇā́m ā́ hástayor adhithā indra kṛishṭīḥ | ví toké apsú tánaye ca sū́ré 'vocanta carshaṇáyo vívācaḥ || 1 || tvád bhiyéndra pā́rthivāni víṣvā́cyutā cic cyāvayante rájāṅsi | dyā́vākshā́mā párvatāso vánāni víṣvaṃ dṛiḷhám bhayate ájmann ā́ te || 2 ||

त्वं कुत्सेनाभि शुष्णमिन्द्राशुषं युध्य कुयवं गविष्टौ ।
दश प्रपित्वे अध सूर्यस्य मुषायश्चक्रमविवे रपांसि ॥३॥
त्वं शतान्यव शम्बरस्य पुरो जघन्थाप्रतीनि दस्योः ।
अशिक्षो यत्र शच्या शचीवो दिवोदासाय सुन्वते सुतक्रे भरद्वाजाय गृणते वसूनि ॥४॥
स सत्यसत्वन्महते रणाय रथमा तिष्ठ तुविनृम्ण भीमम् ।
याहि प्रपथिन्नवसोप मद्रिक्प्र च श्रुत श्रावय चर्षणिभ्यः ॥५॥

tvám kútsenābhí ṣúshṇam indrāṣúshaṃ yudhya kúyavaṃ gávishṭau | dáṣa prapitvé ádha sū́ryasya mushāyáṣ cakrám ávive rápāṅsi || 3 || tvám ṣatány áva ṣámbarasya púro jaghanthāpratī́ni dásyoḥ | áṣiksho yátra ṣácyā ṣacīvo dívodāsāya sunvaté sutakre bharádvājāya gṛiṇaté vásūni || 4 || sá satyasatvan mahaté ráṇāya rátham ā́ tishṭha tuvinṛimṇa bhīmám | yāhí prapathinn ávasópa madrík prá ca ṣruta ṣrāvaya carshaṇíbhyaḥ || 5 || 3 ||

31

O Lord of riches, you are the sovereign ruler over treasures. You hold people in your hands, and these mortals glorify you with various adorations to obtain sons, valiant grandsons, and sunlight. 1

Through your fear, O resplendent Lord, all the regions of the firmament cause the unfallen rain to precipitate, the heavens, the earth, the mountains, the forests, all the vast, solid creations of the world are frightened at your approach. 2

You help wise sage to fight against the inexhaustible exploiter. You destroy malice of the mental struggle. In conflicts you hold the wheel of the chariot of the sun and drive away the malignant spirits. 3

You destroy the hundreds of impregnable centres of powerful evil. O sagacious Lord, honoured by the homage, you in your liberality bestow riches upon the faithful friends, the learned and upon the enlightened singers hymning your praise. 4

O leader of true heroes, possessor of infinite wealth, may you mount your formidable car for the arduous conflict, come to me, O Lord, the persuer of a progressive path, for my protection. O illustrious Lord, make us worthy of honour amongst our fellow men. 5

(३२) द्वात्रिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः सुहोत्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

१४॥ अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
विरप्शिने वज्रिणे शंतमानि वचांस्यासा स्थविराय तक्षम् ॥१॥
स मातरा सूर्येणा कवीनामवासयद्रुजदद्रिं गृणानः ।
स्वाधीभिर्ऋक्वभिर्वावशान उदुस्रियाणामसृजन्निदानम् ॥२॥

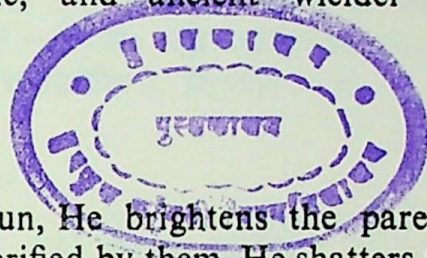
32.

Ápūrvyā purutámāny asmai mahé vīrā́ya taváse turā́ya | virapśíne vajríṇe śáṃtamāni vácāṅsy āsā́ sthávirāya takṣham || 1 || sá mātárā sū́ryeṇā kavīnā́m ávāsayad rujád ádriṃ gṛiṇānáḥ | svādhī́bhir ṛ́kvabhir vāvaśāná úd usríyāṇām asṛijan nidā́nam || 2 ||

स वह्निभिर्ऋक्वभिर्गोषु शश्वन्मितज्ञुभिः पुरुकृत्वा जिगाय ।
पुरः पुरोहा सखिभिः सखीयन्दृळ्हा रुरोज कविभिः कविः सन् ॥३॥
स नीव्याभिर्जरितारमच्छा महो वाजेभिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभ क्षितीनामा गिर्वणः सुविताय प्र याहि ॥४॥
स सर्गेण शवसा तक्तो अत्यैरप इन्द्रो दक्षिणतस्तुराषाट् ।
इत्था सृजाना अनपावृदर्थं दिवेदिवे विविषुरप्रमृष्यम् ॥५॥

sá váhnibhir ṛ́kvabhir góshu śáśvan mitájñubhiḥ purukṛ́tvā jigāya | púraḥ purohā́ sákhibhiḥ sakhīyán dṛiḷhā́ ruroja kavíbhiḥ kavíḥ sán || 3 || sá nīvyā̀bhir jaritā́ram áchā mahó vā́jebhir mahádbhiś ca śúshmaiḥ | puruvī́rābhir vṛishabha kshitīnā́m ā́ girvaṇaḥ suvitā́ya prá yāhi || 4 || sá sárgeṇa śávasā taktó átyair apá índro dakshiṇatás turāshā́ṭ | itthā́ sṛijānā́ ánapāvṛid ártham divé-dive vivishur apramṛishyám || 5 || ४ ||

32

I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice. 1

Amidst the sages, with the Sun, He brightens the parents (earth and heaven) and glorified by them, He shatters the mountain of darkness, and casts off the fetters of kine (free thoughts) in fulfilment of the demands of the intent worshippers, and their prayers to that end. 2

He, the accomplisher of all deeds, together with His worshipper, ever offering oblations with bended knees, becomes successful in rescuing the cows (from the caves). He is friendly with his friends and far-seeing with the far-seeing. Being the destroyer of the citadels, He demolishes the strongholds of violent evil forces. 3

O showerer of blessings, propitiated by praise, come to him, who glorifies you, to make him happy amongst men with abundant food, new harvest, and exceeding strength for the welfare of mankind. 4

Endowed with natural force, possessed of swift vital power, the resplendent Lord, the overcomer of adversaries, sets free the streams of thoughts at the right time. Thus liberated, the waters of thoughts, expand daily to the insatiable goal, whence there is no returning. 5

(३३) त्रयस्त्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः शुनहोत्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥५॥ य ओजिष्ठ इन्द्र तं सु नो दा मदो वृषन्त्स्वभिष्टिर्दास्वान् ।
सौवश्व्यं यो वनवत्स्वश्वो वृत्रा समत्सु सासहदमित्रान् ॥१॥
त्वां हीन्द्रावसे विवाचो हवन्ते चर्षणयः शूरसातौ ।
त्वं विप्रेभिर्वि पणीँरशायस्त्वोत इत्सनिता वाजमर्वा ॥२॥

33.

Yá ójishṭha indra táṃ sú no dā mádo vṛishan svabhishṭír dásvān | saúvaṣvyaṃ yó vanávat svásvo vṛitrá samátsu sāsáhad amítrān || 1 || tváṃ hindrávase vívāco hávante carshaṇáyaḥ ṣúrasātau | tváṃ víprebhir ví paníñr aṣāyas tvóta ít sánitā vájam árvā || 2 ||

त्वं ताँ इन्द्रोभयाँ अमित्रान्दासा वृत्राण्यार्या च शूर ।
वधीर्वनेव सुधितेभिरत्कैरा पृत्सु दर्षि नृणां नृतम ॥३॥
स त्वं न इन्द्राकवाभिरूती सखा विश्वायुरविता वृधे भूः ।
स्वर्षाता यद्धयामसि त्वा युध्यन्तो नेमधिता पृत्सु शूर ॥४॥
नूनं न इन्द्रापराय च स्या भवा मृळीक उत नो अभिष्टौ ।
इत्था गृणन्तो महिनस्य शर्मन्दिवि ष्याम पार्ये गोषतमाः ॥५॥

tváṃ táñ indrobháyāñ amítrān dásā vṛitrány áryā ca ṣūra | vádhīr váneva súdhitebhir átkair á pṛitsú darshi nṛiṇáṃ nṛitama || 3 || sá tváṃ na indrákavābhir ūtí sákhā viṣváyur avitá vṛidhé bhūḥ | svàrshātā yád dhváyāmasi tvā yúdhyanto nemádhitā pṛitsú ṣūra || 4 ||, nūnáṃ na indrāparáya ca syā bhávā mṛilīká utá no abhíshṭau | itthá gṛiṇánto mahínasya ṣárman diví shyāma párye goshátamāḥ || 5 || 5 ||

33

O resplendent Lord, showerer of blessings, grant us a son, rich in vigour, a source of happiness, a pious worshipper, a liberal giver, the one who would, whilst mounted on an excellent horse, overthrows the entire cavalry and conquer opposing enemies in combats. 1

Men of divers speech invoke you, O resplendent Lord, for their defence in their struggles. O Lord, may we, with the association of wise sages, and with your grace, subdue greedy tendencies. May the benevolent worshipper obtain nourishment under your protection. 2

O brave radiant Lord, may you control both classes of people, friends and foes, virtuous and vicious. O chief leader of leaders, you cut your foes in pieces in battles with well-plied weapons, as a wood-cutter pierces forests. 3

O all-pervading resplendent Lord, may you be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts, we invoke you for the acquirement of wealth. 4

May you, O resplendent Lord, now and at all other times, be verily ours; may you, to our wish, grant us all happiness, and in this manner, worshipping at dawn, glorifying you, may we abide in your brilliant and unbounded felicity, O mighty one. 5

(३४) चतुस्त्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजः शुनहोत्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥६॥ सं च॒ त्वे ज॒ग्मुर्गिर॑ इन्द्र पू॒र्वीर्वि च॒ त्वद्य॑न्ति वि॒भ्वो॑ मनी॒षाः ।
पु॒रा नू॒नं च॑ स्तु॒तय॒ ऋषी॑णां पस्पृ॒ध्र इन्द्रे॒ अध्यु॑क्था॒र्का ॥१॥
पु॒रु॒हू॒तो यः पु॑रुगू॒र्त ऋभ्वाँ॒ एकः॑ पुरुप्रश॒स्तो अस्ति य॒ज्ञैः ।
रथो॒ न म॒हे शव॑से युजा॒नो॒३॒॑ऽस्माभि॒रिन्द्रो॑ अनु॒माद्यो॑ भूत् ॥२॥

34.

Sáṃ ca tve jagmúr gira indra pūrvī́r ví ca tvád yanti vibhvò manīsháḥ | purā́ nūnáṃ ca stutáya ṛ́ishīnām paspṛidhrá índre ádhy ukthārkā́ || 1 || puruhūtó yáḥ purugūrtá ṛ́ibhvāñ ékaḥ purupraṣastó ásti yajñaíḥ | rátho ná mahé ṣávase yujānò 'smā́bhir índro anumā́dyo bhūt || 2 ||

न यं हिंस॑न्ति धी॒तयो॒ न वाणी॒रिन्द्रं॒ नक्ष॒न्तीद॒भि व॒र्धय॑न्तीः ।
यदि॑ स्तो॒तारः॑ श॒तं यत्स॒हस्रं॑ गृ॒णन्ति॒ गिर्व॑णस॒ं शं तद॑स्मै ॥३॥
अस्मा॑ ए॒तद्दि॒व्य१॒॑र्चेव॑ मा॒सा मि॑मि॒क्ष इन्द्रे॒ न्य॑यामि॒ सोमः॑ ।
जनं॒ न धन्व॑न्न॒भि सं यदापः॑ स॒त्रा वा॑वृधु॒र्हव॑नानि य॒ज्ञैः ॥४॥
अस्मा॑ ए॒तन्मह्या॑ङ्गू॒षम॑स्मा॒ इन्द्रा॑य स्तो॒त्रं म॒तिभि॑रवाचि ।
अस॒द्यथा॑ मह॒ति वृ॑त्र॒तूर्य॒ इन्द्रो॑ वि॒श्वायु॑रवि॒ता वृ॒धश्च॑ ॥५॥

ná yám hínsanti dhītáyo ná vā́ṇīr índraṃ nákshantī́d abhí vardháyantīḥ | yádi stotā́raḥ ṣatáṃ yát sahásraṃ gṛiṇánti gírvaṇasaṃ ṣáṃ tád asmai || 3 || ásmā etád divy àrcéva māsā́ mimikshá índre ny àyāmi sómah | jánaṃ ná dhánvann abhí sáṃ yád ā́paḥ satrā́ vāvṛidhur hávanāni yajñaíḥ || 4 || ásmā etán máhy āṅgūshám asmā índrāya stotrám matíbhir avāci | ásad yáthā mahatí vritrátū́rya índro visváyur avitā́ vṛidháṣ ca || 5 || 6 ||

34

O resplendent Lord, profuse praises and commendations diversely proceed to you. These prayers and hymns, revealed to seers, have been vieing today with each other, as in the past, in glorifying the supreme Lord. 1

The Supreme Lord, ever propitiated by us, is mighty and eminent, invoked by all, is especially honoured by sacred dedications and prayers. All of us are attached to Him for the attainment of great strength, as one to a chariot. 2

All praises contributing to His exaltation proceed to resplendent Lord, whom no acts, no words can harm. Hundreds and thousands of adorers glorify Him. He alone is worthy of supreme adoration, and as such, may you honour him with affection. 3

Loving devotional prayers of mixed up feelings in various forms have been composed for the Lord to be offered on the day of worship with reverence (as herbal juices in fire sacrifices). These praises, together with dedicated acts delight Him, as water delights a man who is in a desert. 4

To this Lord has this earnest eulogy been addressed by the devout, in order that the all-pervading Lord may be our defender and exalter when we are fighting against adversaries. 5

(३५) पञ्चत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो नर ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ कदा भुवन्रथक्षयाणि ब्रह्म कदा स्तोत्रे सहस्रपोष्यं दाः ।
कदा स्तोमं वासयोऽस्य राया कदा धियः करसि वाजरत्नाः ॥१॥
कर्हि स्वित्तदिन्द्र यन्नृभिर्नॄन्वीरैर्वीरान्नीळयासे जयाजीन् ।
त्रिधातु गा अधि जयासि गोष्विन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥२॥

35.

Kadá bhuvan ráthakshayāṇi bráhma kadá stotré sahasraposhyàṃ dāḥ | kadá stómaṃ vāsayo 'sya rāyá kadá dhíyaḥ karasi vájaratnāḥ || 1 || kárhi svit tád indra yán nṛ́bhir nṝ́n vīraír vīrā́n nīḷáyāse jáyājī́n | tridhátu gá ádhi jayāsi góshv índra dyumnáṃ svàrvad dhehy asmé || 2 ||

कर्हि स्वित्तदिन्द्र यज्जरित्रे विश्वप्सु ब्रह्म कृणवः शविष्ठ ।
कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥३॥
स गोमघा जरित्रे अश्वश्चन्द्रा वाजश्रवसो अधि धेहि पृक्षः ।
पीपिहीषः सुदुघामिन्द्र धेनुं भरद्वाजेषु सुरुचो रुरुच्याः ॥४॥
तमा नूनं वृजनमन्यथा चिच्छूरो यच्छक्र वि दुरो गृणीषे ।
मा निररं शुक्रदुघस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिन्व ॥५॥

kárhi svit tád indra yáj jaritré viṣvápsu bráhma kṛṇávaḥ ṣavishṭha | kadá dhíyo ná niyúto yuvāse kadá gómaghā hávanāni gachāḥ || 3 || sá gómaghā jaritré áṣvaṣcandrā vájaṣravaso ádhi dhehi pŕkshaḥ | pīpihíshaḥ sudúghām indra dhenúm bharádvājeshu surúco rurucyāḥ || 4 || tám á nūnaṃ vṛjánam anyáthā cic chū́ro yác chakra ví dúro gṛṇīshé | má nír araṃ ṣukradúghasya dhenór āṅgirasā́n bráhmaṇā vipra jinva || 5 || 7 ||

35

When would your chariot reach its destination? When would our prayers be heard? When will you grant your devotees the means of maintaining thousands? When will you recompense our adorations with riches? When will you render our sacred works productive of nourishment. 1

O, resplendent Lord, when will you unify leaders with leaders, heroes with heroes, and give us victory in struggles? When will you let us win threefold metal-yielding earth (copper, silver and gold mines)? And when will you reward us with celestial glory? 2

O most vigorous Lord, when will you grant your worshipper that wealth which is all-sustaining? When will you yoke your vital powers, as we yoke intellect? When will you render our homage productive of wealth? 3

O resplendent Lord, may you grant wealth to your worshipper, which may bring him cattle, splendid horses, and renowned vigour. May you multiply nourishment, and strengthen the kine bright and shining to be easily milked by the enlightened bearers of knowledge. 4

O mighty resplendent Lord, destroyer of evils, let our adversary take a different course. We glorify you as you are inspirer of brave. Never may I desist from the praise of the provider of excellent gifts. May you satisfy the sages with zeal and wealth. 5

(३६) षट्त्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो नर ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

सत्रा मदासस्तव विश्वजन्याः सत्रा रायोऽध ये पार्थिवासः ।
सत्रा वाजानामभवो विभक्ता यद्देवेषु धारयथा असुर्यम् ॥१॥
अनु प्र येजे जन ओजो अस्य सत्रा दधिरे अनु वीर्याय ।
स्यूमगृभे दुधयेऽर्वते च क्रतुं वृञ्जन्त्यपि वृत्रहत्ये ॥२॥

36.

Satrā́ mádāsas táva viṣvájanyāḥ satrā́ rā́yó ’dha yé pā́rthivāsaḥ | satrā́ vā́jānām abhavo vibhaktā́ yád devéshu dhārayathā asuryàm || 1 || ánu prá yeje jána ójo asya satrā́ dadhire ánu vīryā̀ya | syūmagṛíbhe dúdhayé ’rvate ca krátuṃ vṛiñjanty ápi vritrahátye || 2 ||

तं सध्रीचीरूतयो वृष्ण्यानि पौंस्यानि नियुतः सश्चुरिन्द्रम् ।
समुद्रं न सिन्धव उक्थशुष्मा उरुव्यचसं गिर आ विशन्ति ॥३॥
स रायस्खामुप सृजा गृणानः पुरुश्चन्द्रस्य त्वमिन्द्र वस्वः ।
पतिर्बभूथासमो जनानामेको विश्वस्य भुवनस्य राजा ॥४॥
स तु श्रुधि श्रुत्या यो दुवोयुर्द्यौर्न भूमाभि रायो अर्यः ।
असो यथा नः शवसा चकानो युगेयुगे वयसा चेकितानः ॥५॥

tā́ṃ sadhrícīr ūtā́yo vríshṇyāni paúṅsyāni niyútaḥ saṣcur índram | samudrā́ṃ ná síndhava ukthā́ṣushmā uruvyácasaṃ gíra ā́ viṣanti || 3 || sá rāyás khā́m úpa sṛijā gṛiṇānáḥ puruṣcandrásya tvám indra vásvaḥ | pátir babhūthā́samo jánānām éko víṣvasya bhúvanasya rā́jā || 4 || sá tú srudhi srútyā yó duvoyúr dyaúr ná bhū́mābhí rā́yo aryáḥ | áso yáthā naḥ ṣávasā cakāno yugé-yuge váyasā cékitānab || 5 || ८ ||

36

Truly are your exhilarations as well as your riches which exist on earth beneficial to all men. Truly are you the distributor of food, whereby you maintain vigour amongst cosmic powers. 1

The worshippers praise especially the strength of that resplendent Lord. Verily, they rely upon Him for courageous deeds. They offer worship to Him who is the seizer of adversaries, the assailant,—marching in columns of forces—, who is the subduer of foes, and who is known for the destruction of the devil of ignorance. 2

The associated vital principles, heroic spirits, virile strength and all the harnessed energies serve resplendent Lord in His cosmic deeds. Also powerful prayers flow to His glory as rivers flow into the ocean. 3

Glorified by us, O resplendent Lord may you let the stream of much-delighting, home-conferring affluence, flow freely, as you are the unequalled sovereign Lord of men, and the sole sovereign of all the world. 4

O resplendent Lord, may you listen to our laudations. Verily, you are gratified by our adoration, and, like the sun, cast away the deep shadows of dark forces, you are endowed with strength. We glorify you and present to you our off rings, and homage. May you keep yourself in close proximity with us, just as you have been always, in every era of the past. 5

(३७) सप्तत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ अर्वाग्रथं विश्ववारं त उग्रेन्द्र युक्तासो हरयो वहन्तु ।
कीरिश्चिद्धि त्वा हवते स्वर्वानृधीमहि सधमादस्ते अद्य ॥१॥
प्रो द्रोणे हरयः कर्माग्मन्पुनानास ऋज्यन्तो अभूवन् ।
इन्द्रो नो अस्य पूर्व्यः पपीयाद्द्युक्षो मदस्य सोम्यस्य राजा ॥२॥
आसस्राणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वाः ।
अभि श्रव ऋज्यन्तो वहेयुर्नू चिन्नु वायोरमृतं वि दस्येत् ॥३॥

37.

Arvā́g rátham viṣvávāram ta ugréndra yuktā́so hárayo vahantu | kīríṣ cid dhí tvā hávate svàrvān ṛidhīmáhi sadhamā́das te adyá || 1 || pró dróṇe hárayaḥ kármāgman punānā́sa ṛ́ijyanto abhūvan | índro no asyá pūrvyáḥ papīyā́d dyukshó mádasya somyásya rā́jā || 2 || āsasrāṇā́saḥ ṣavasā-nám áchéndram sucakré rathyā̀so áṣvāḥ | abhí ṣráva ṛ́ij-yanto vaheyur nū́ cin nú vāyór amṛ́itam ví dasyet || 3 ||

वरिष्ठो अस्य दक्षिणामियर्तीन्द्रो मघोनां तुविकूर्मितमः ।
यया वज्रिवः परियास्यंहो मघा च धृष्णो दयसे वि सूरीन् ॥४॥
इन्द्रो वाजस्य स्थविरस्य दातेन्द्रो गीर्भिर्वर्धतां वृद्धमहाः ।
इन्द्रो वृत्रं हनिष्ठो अस्तु सत्वा ता सूरिः पृणति तूतुजानः ॥५॥

várishṭho asya dákshiṇām iyartíndro maghónām tuvikūr mítamaḥ | yáyā vajrivaḥ pariyā́sy áṅho maghā́ ca dhṛishṇo dáyase ví sūrín || 4 || índro vā́jasya sthávirasya dāténdro gīrbhír vardhatām vṛiddhámahāḥ | índro vṛitrám hánishṭho astu sátvā tā́ sūríḥ pṛiṇati tū́tujānaḥ || 5 || ९ ||

37

O vigorous resplendent Lord, let your speedy rays of radiance bring your much coveted chariot to us. Your devoted adorer, verily, invokes you. May we today share your exhilaration, and thereby increase our happiness. 1

The ever-new devotional lyrics sung continuously at our sacred worship and sanctified, proceed direct into the pitcher of cosmos. May the eternal illustrious sovereign Lord of these exhilarating praises drink this elixir of our devotional love. 2

May the everywhere-going straight-proceeding speedy aura of divine glory convey the mighty resplendent Lord in His strong-wheeled chariot to our works; and never may the ambrosial devotion waste in wind. 3

The resplendent Lord, superb in strength, the performer of many great deeds, appreciates the contributions of the liberal donor amongst the opulent for public good. Thereby He, the wielder of punitive justice, removes sin, and with resolute firmness of purpose, bestows riches upon the worshippers. 4

Resplendent Lord, the illustrous one, is the donor of substantial nourishments. We make His glory widely known through our praises. May He be the destroyer of an adversary. Verily, He is the especial slayer of the clouds of Nescience. He, the animator, the quick-mover, grants us much-desired riches. 5

(३८) अष्टात्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ अपादित उदु नश्चित्रतमो महीं भर्षद्द्युमतीमिन्द्रहूतिम् ।
पन्यसीं धीतिं दैव्यस्य यामञ्जनस्य रातिं वनते सुदानुः ॥१॥
दूराच्चिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।
एयमेनं देवहूतिर्ववृत्यान्मद्र्य१गिन्द्रमियमृच्यमाना ॥२॥

38.

Ápād itá úd u naṣ citrátamo mahím bharshad dyumá tīm índrahūtim | pányasīm̐ dhītím̐ daívyasya yáman jánasya rātím̐ vanate sudā́nuḥ || 1 || dūrā́c cid ā́ vasato asya kárṇā ghóshād índrasya tanyati bruvāṇáḥ | éyám enam̐ deváhūtir vavṛityān madryàg índram iyám ṛicyámānā || 2 ||

तं वो धिया परमया पुराजामजरमिन्द्रमभ्यनूष्यर्कैः ।
ब्रह्मा च गिरो दधिरे समस्मिन्महाँश्च स्तोमो अधि वर्धदिन्द्रे ॥३॥
वर्धाद्यं यज्ञ उत सोम इन्द्रं वर्धाद्ब्रह्म गिर उक्था च मन्म ।
वर्धाहैनमुषसो यामन्नक्तोर्वर्धान्मासाः शरदो द्याव इन्द्रम् ॥४॥
एवा जज्ञानं सहसे असामि वावृधानं राधसे च श्रुताय ।
महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतूर्येषु ॥५॥

tám̐ vo dhiyā́ paramáyā purājā́m ajáram índram abhy ànūshy arkaíḥ | bráhmā ca gíro dadhiré sám asmin mahā́ṅs ca stómo ádhi vardhad índre || 3 || várdhād yám yajña utá sóma índram̐ várdhād bráhma gíra ukthā́ ca mánma | várdháhainam usháso yā́mann aktór várdhān mā́sāḥ sarádo dyā́va índram || 4 || evā́ jajñānám sáhase ásāmi vāvṛidhānám rā́dhase ca ṣrutā́ya | mahā́m ugrám ávase vipra nūnám ā́ vivāsema vṛitratū́ryeshu || 5 || 10 ||

38

May the most marvellous resplendent Lord drink from this loving cup of devotion. May He accept our earnest and brilliant invocations. May the munificent Lord accept the offering and the praiseworthy adoration at the place of sacred work of the devout worshipper. 1

Reciting His praise, the worshipper calls aloud, so that by the sound it may reach the ear of Lord, even if He is far off. May this invocation entreating Him to come, bring the Lord in close proximity of the devotee. 2

I glorify Him, the undecaying and ever loving resplendent Lord, with hymns and with pious worship. All our offerings and praises proceed to Him and increase in glory when so addressed. 3

He is the resplendent Lord, whom our worship and offerings exalt. He is the Lord, whom the oblations, the praises, the prayers, the adorations exalt, whom the course of day and night exalts, and whom years, months and days exalt. 4

So, O all-wise resplendent Lord, may we today propitiate you for conquering our foes. You are manifested in the creation. You are mighty and free and your glory is greatly augmenting. We invoke you for the sake of wealth, fame and protection, and for the destruction of our evil impulses, hostile to us. 5

(३९) एकोनचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ मन्द्रस्य कवेर्दिव्यस्य वह्नेर्विप्रमन्मनो वचनस्य मध्वः ।
अपा नस्तस्य सचनस्य देवेषो युवस्व गृणते गोअग्राः ॥१॥
अयमुशानः पर्यद्रिमुस्रा ऋतधीतिभिरृतयुग्युजानः ।
रुजदरुग्णं वि वलस्य सानुं पणीँर्वचोभिरभि योधदिन्द्रः ॥२॥

39.

Mandrásya kavér divyásya váhner vípramanmano vacanásya mádhvaḥ | ápā nas tásya sacanásya devésho yuvasva gṛiṇaté góagrāḥ || 1 || ayám uṣānáḥ páry ádrim usrá ṛitádhītibhir ṛitayúg yujānáḥ | rujád árugṇaṃ ví valásya sánum paṇíṅr vácobhir abhí yodhad índraḥ || 2 ||

अयं द्योतयदद्युतो व्यक्तून्दोषा वस्तोः शरद इन्दुरिन्द्र ।
इमं केतुमदधुर्नू चिदह्नां शुचिजन्मन उषसश्चकार ॥३॥
अयं रोचयदरुचो रुचानोऽयं वासयद्व्यृतेन पूर्वीः ।
अयमीयत ऋतयुग्भिरश्वैः स्वर्विदा नाभिना चर्षणिप्राः ॥४॥
नू गृणानो गृणते प्रत्न राजन्निषः पिन्व वसुदेयाय पूर्वीः ।
अप ओषधीरविषा वनानि गा अर्वतो नॄनृचसे रिरीहि ॥५॥

ayáṃ dyotayad adyúto vy àktū́n doshā́ vástoḥ ṣaráda índur indra | imáṃ ketúm adadhur nū́ cid áhnāṃ ṣúcijanmana ushásaṣ cakāra || 3 || ayáṃ rocayad arúco rucānò 'yáṃ vāsayad vy ṛiténa pūrvī́ḥ | ayám īyata ṛitayúgbhir áṣvaiḥ svarvídā nábhinā carshaṇiprā́ḥ || 4 || nū́ gṛiṇānó gṛiṇaté pratna rājann íshaḥ pinva vasudéyāya pūrvī́ḥ | apá óshadhīr avishá vánāni gā́ árvato nṛ́īn ṛicáse rirīhi || 5 || 11 ||

39

O resplendent self, may you cherish our sweet, exhilarating, inspiring, celestial, fruit-yielding loving devotion, commended by the wise. It is worthy of praise and acceptance. May you, O divine Lord, bestow upon your worshipping devotees food and milk, the prime product of the cow. 1

Determind to recover the knowledge concealed in dark rocks of mystic heart, the soul associated with vital breaths, and animated by their veracious activity shatter the infrangible rock of the sinful mind and overwhelm the selfish greed with reproaches. 2

The moon brightens up dark nights, and the sun brightens morns, days and seasons. Ancient people establish it as the ensign of days and it has made the dawns, born in splendour. 3

This radiant sun illumines the non-radiant worlds. He pervades many dawns with true lustre. The Sun, the benefactor of men, moves in a chariot drawn by horses, harnessed by praises laden with riches. 4

O sovereign Lord of eternity, when glorified, may you bestow abundant food upon him who praises you, and to whom affluence is due. May you grant to the worshipper water, plants, innoxious woods, cattle, horses, and men. 5

(४०) चत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ इन्द्र पिब तुभ्यं सुतो मदायाव स्य हरी वि मुचा सखाया ।
उत प्र गाय गण आ निषद्याथा यज्ञाय गृणते वयो धाः ॥१॥
अस्य पिब यस्य जज्ञान इन्द्र मदाय क्रत्वे अपिबो विरप्शिन् ।
तमु ते गावो नर आपो अद्रिरिन्दुं समह्यन्पीतये समस्मै ॥२॥

40.

Índra píba túbhyam̃ sutó mádayáva sya hárī ví mucā sákhāyā | utá prá gāya gaṇá á nishádyáthā yajñáya griṇaté váyo dhāḥ || 1 || ásya piba yásya jajñāná indra mádāya krátve ápibo virapṣin | tám u te gávo nára ápo ádrir índum̃ sám ahyan pītáye sám asmai || 2 ||

समिद्धे अग्नौ सुत इन्द्र सोम आ त्वा वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जोहवीमीन्द्रा याहि सुविताय महे नः ॥३॥
आ याहि शश्वदुशता ययाथेन्द्र महा मनसा सोमपेयम् ।
उप ब्रह्माणि शृणव इमा नोऽथा ते यज्ञस्तन्वे३ वयो धात् ॥४॥
यदिन्द्र दिवि पार्ये यदृधग्यद्वा स्वे सदने यत्र वासि ।
अतो नो यज्ञमवसे नियुत्वान्त्सजोषाः पाहि गिर्वणो मरुद्भिः ॥५॥

sámiddhe agnaú sutá indra sóma á tvā vahantu hárayo váhishṭhāḥ | tvayatá mánasā johavīmīndrá yāhi suvitáya mahé naḥ || 3 || á yāhi ṣáṣvad uṣatá yayāthéndra maha mánasā somapéyam | úpa bráhmāṇi ṣriṇava imá nó 'thā te yajñás tanvè váyo dhāt || 4 || yád indra diví párye yád ṛídhag yád vā své sádane yátra vási | áto no yajñám ávase niyútvān sajóshāḥ pāhi girvaṇo marúdbhih || 5 || 12 ||

40

O resplendent self, may you partake of this joy, which is effused for your exhilaration. May you restrain your friendly senses. May you among other forces respond to our hymns. May you provide strength to him who lauds and honours you. 1

May you, O mighty soul, drink this nector, which you have tested as soon as born for the purpose of promoting great deeds. This divine elixir has been prepared for you by the joint collaboration of cows, the priests, waters and stones. 2

The sacred fire is kindled, spiritual joy is experienced; let vigorous senses bring you here. I invoke you here, O innerself, with an attitude wholly devoted to you; please come here for our pleasure and prosperity. 3

You have been associating yourself in the similar efforts. May you come now with a generous attitude to accept our loving devotion. May you hear our praises. May the worshipper offer homage to glorify your personality. 4

O resplendent self, whether you abide in the distant heaven, in any other place, or in your own abode, or wheresoever you be, from there may you being propitiated by praise, harness your energy and associated with vital principles be well pleased to protect our worship for our preservation. 5

(४१) एकचत्वारिंशं सूक्तम्
(१–५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अहेळमान उप याहि यज्ञं तुभ्यं पवन्त इन्दवः सुतासः ।
गावो न वज्रिन्त्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियानाम् ॥१॥
या ते काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबसि मध्व ऊर्मिम् ।
तया पाहि प्र ते अध्वर्युरस्थात्सं ते वज्रो वर्ततामिन्द्र गव्युः ॥२॥

41.

Áheḷamāna úpa yāhi yajñám túbhyam pavanta índavaḥ sutásaḥ | gávo ná vajrin svám óko áchéndrá gahi prathamó yajñíyānām || 1 || yá te kākút súkṛitā yá várishṭhā yáyā ṣáṣvat píbasi mádhva ūrmím | táyā pāhi prá te adhvaryúr asthāt sám te vájro vartatām indra gavyúḥ || 2 ||

एष द्रप्सो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।
एतं पिब हरिवः स्थातरुग्र यस्येशिषे प्रदिवि यस्ते अन्नम् ॥३॥
सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाञ्चिकितुषे रणाय ।
एतं तितिर्व उप याहि यज्ञं तेन विश्वास्तविषीरा पृणस्व ॥४॥
ह्वयामसि त्वेन्द्र याह्यर्वाङरं ते सोमस्तन्वे भवाति ।
शतक्रतो मादयस्वा सुतेषु प्रास्माँ अव पृतनासु प्र विक्षु ॥५॥

eshá drapsó vṛishabhó viṣvárūpa índrāya vṛíshṇe sám akāri sómaḥ | etám piba hariva sthātar ugra yásyéṣishe pradívi yás te ánnam || 3 || sutáḥ sómo ásutād indra vásyān ayám ṣréyāñ cikitúshe ráṇāya | etám titirva úpa yāhi yajñám téna víṣvās távishīr á pṛiṇasva || 4 || hváyāmasi tvéndra yāhy arváñ áram te sómas tanvè bhavāti | ṣátakrato mādáyasvā sutéshu prásmáñ ava pṛítanāsu prá vikshú || 5 || 13 ||

41

O un-irascible resplendent Lord, may you come to bless our sacred works. The sweet elixir of devotional songs has been offered to you with pure hearts. O wielder of punitive justice, the devotional elixir flows towards you, as cows assemble in their stalls. Come, O Lord, The first of those, who are worthy of respect. 1

O resplendent Lord, may you relish these devotional expressions with well-pleased and generous heart, just as one consumes sweet elixir with expanded tongue. The ministrant priest stands here before you. O resplendent Lord, let your adamantine justice be hurled against our evil tendencies, for the recovery of our shrouded conscience. 2

This dropping omniform elixir of devotional expressions, O Lord, the showerer of benefits, has been duly prepared for you, the granter of blessings, possessor of radiant rays, ruler over all and omnipotent. May you, O Lord, drink this, over which you have a natural first privilege and which is your food. 3

O resplendent Lord, the prayer coming out of a heart is more effective than that which is merely verbal, just as effused elixir is superior to the one not effused. You are the best judge, of which of the two, would give you pleasure. You are capable of subduing harmful tendencies. May you approach this worship, and thereby strengthen Nature's forces in our interest. 4

We invoke you, O resplendent Lord, come down. May our elixir of loving devotion be sufficient for your satisfaction. May you be delighted, O performer of hundreds of selfless deeds, with our reverential homage. May you defend us in our struggles against wicked people. 5

(४२) द्विचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-३) प्रथमादितृचस्यानुष्टुप्, (४) चतुर्थ्या ऋचश्च बृहती छन्दसी ॥

॥१४॥ प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।
अरंगमाय जग्मयेऽपश्चाद्दघ्वने नरे ॥१॥

42.

Práty asmai pípīshate víṣvāni vidúshe bhara | araṃgamā́ya jágmayé 'paṣcāddaghvane náre || 1 ||

एमेनं प्रत्येतन सोमेभिः सोमपातमम् ।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥२॥
यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ ।
वेदा विश्वस्य मेधिरो धृषत्तंतमिदेषते ॥३॥
अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्परत् ॥४॥

ém enam pratyétana sómebhiḥ somapā́tamam | ámatrebhir ṛijīshíṇam índraṃ sutébhir índubhiḥ || 2 || yádī sutébhir índubhiḥ sómebhiḥ pratibhū́shatha | védā víṣvasya médhiro dhṛishát táṃ-tam íd éshate || 3 || asmá-asmā íd ándhasó 'dhvaryo prá bharā sutám | kuvít samasya jényasya ṣárdhato 'bhísaster avaspárat || 4 || 14 ||

42

May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all-sufficient and who goes readily to help sacred works. He is always a true leader, never a follower. 1

Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion. 2

May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be. 3

May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary 4

(४३) त्रिचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

॥१५॥ यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयः । अयं स सोम इन्द्र ते सुतः पिब ॥१॥
यस्य तीव्रसुतं मदं मध्यमन्तं च रक्षसे । अयं स सोम इन्द्र ते सुतः पिब ॥२॥
यस्य गा अन्तरश्मनो मदे दृळ्हा अवासृजः । अयं स सोम इन्द्र ते सुतः पिब ॥३॥
यस्य मन्दानो अन्धसो माघोनं दधिषे शवः । अयं स सोम इन्द्र ते सुतः पिब ॥४॥

43.

Yásya tyác chámbaram máde dívodāsāya randháyaḥ | ayám sá sóma indra te sutáḥ píba || 1 || yásya tīvrasútam mádam mádhyam ántam ca rákshase | ayám sá — || 2 || yásya gā́ antár áṣmano máde driḷhā́ avā́srijaḥ | ayáṃ sá — || 3 || yásya mandānó ándhaso mā́ghonaṃ dadhishé ṣávaḥ | ayáṃ sá — || 4 || 15 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः । इन्द्रो देवता । (१-६) प्रथमादिषडृचस्यानुष्टुप्, (७, ९-२४) सप्तम्या नवम्यादिषोडशानाञ्च त्रिष्टुप्, (८) अष्टम्याश्च विराट् छन्दांसि ॥

॥१६॥ यो रयिवो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥१॥
यः शग्मस्तुविशग्म ते रायो दामा मतीनाम् ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥२॥
येन वृद्धो न शवसा तुरो न स्वाभिरूतिभिः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥३॥

44.

Yó rayivo rayíṃtamo yó dyumnaír dyumnávattamaḥ | sómaḥ sutáḥ sá indra té 'ṣti svadhāpate mádaḥ || 1 || yáḥ ṣagmás tuviṣagma te rāyó dāmá matīnā́m | sómaḥ sutáḥ — || 2 || yéna vṛiddhó ná ṣávasā turó ná svábhir ūtíbhiḥ | sómaḥ sutáḥ — || 3 ||

43

Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of the servants of the divine order. This is expressed for you O resplendent, please accept and rejoice. 1

Here is this sweet elixir of devotional praises, the exhilarating words of which, when freshly composed and recited as offerings at dawn, or at noon, or at the evening worship you cherish. This is expressed for you, O resplendent, please accept and rejoice. 2

Here is this nectar, in the exhilaration of which you liberate the intellect, firmly concealed within the rocks of ignorance. This is expressed for you, O resplendent, please accept and rejoice. 3

O resplendent Lord, you become magnanimous when you are exhilarated by our offerings of devotional elixir. This is expressed for you, O resplendent, please accept and rejoice. 4

44

O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 1

O possessor of felicity, here is an elixir, which is delightful and the bestower of wealth and wisdom on your votaries. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 2

Here is this elixir poured out whereby you augment in strength, and, together with your defending vital forces become victorious. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 3

त्यमु वो अप्रहणं गृणीषे शवसस्पतिम् ।
इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥४॥
यं वर्धयन्तीद्गिरः पतिं तुरस्य राधसः ।
तमिन्न्वस्य रोदसी देवी शुष्मं सपर्यतः ॥५॥
॥१.७॥ तद्व उक्थस्य बर्हणेन्द्रायोपस्तृणीषणि ।
विपो न यस्योतयो वि यद्रोहन्ति सक्षितः ॥६॥
अविदद्दक्षं मित्रो नवीयान्पपानो देवेभ्यो वस्यो अचैत् ।
ससवान्स्तौलाभिर्धौतरीभिरुरुष्या पायुरभवत्सखिभ्यः ॥७॥

tyám u vo áprahanam grinīshé sávasas pátim | índram visvāsáham náram máṅhishtham visvácarshaṇim || 4 || yám vardháyantíd gíraḥ pátim turásya rádhasaḥ | tám ín nv àsya ródasī deví súshmam saparyataḥ || 5 || 16 ||

tád va ukthásya barháṇéndrāyopastṛiṇīsháṇi | vípo ná yásyotáyo ví yád róhanti sakshítaḥ || 6 || ávidad dáksham mitró návīyān papānó devébhyo vásyo acait | sasaván staulábhir dhautárībhir urushyá pāyúr abhavat sákhibhyaḥ || 7 ||

ऋतस्य पथि वेधा अपायि श्रिये मनांसि देवासो अक्रन् ।
दधानो नाम महो वचोभिर्वपुर्दृशये वेन्यो व्यावः ॥८॥
द्युमत्तमं दक्षं धेह्यस्मे सेधा जनानां पूर्वीररातीः ।
वर्षीयो वयः कृणुहि शचीभिर्धनस्य सातावस्माँ अविड्ढि ॥९॥
इन्द्र तुभ्यमिन्मघवन्नभूम वयं दात्रे हरिवो मा वि वेनः ।
नकिरापिर्ददृशे मर्त्यत्रा किमङ्ग रध्रचोदनं त्वाहुः ॥१०॥

ṛitásya pathí vedhá apāyi ṣriyé mánāṅsi deváso akran | dádhāno náma mahó vácobhir vápur dṛiṣáye venyó vy àvaḥ || 8 || dyumáttamaṃ dákshaṃ dhehy asmé sédhā jánānām pūrvír árātīḥ | várshīyo váyaḥ kṛiṇuhi ṣácībhir dhánasya sātáv asmáñ aviḍḍhi || 9 || índra túbhyam ín maghavann abhūma vayáṃ dātré harivo má ví venaḥ | nákir āpír dadṛiṣe martyatrá kím aṅgá radhracódanam tvāhuḥ || 10 || 17 ||

For you I glorify that Lord, who never harms any one, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe. 4

The divine heaven and earth adore that vigour of Him which our hymns glorify. He appropriates the wealth of wicked persons. 5

For your seating, resplendent Lord, I shall spread the carpet of eulogy for our protections and aids, which abide in you for all times, and which grow and extend like the songs of a wise singer. 6

Resplendent Lord appreciates him who is skilled in holy works. He is friendly to devotees and while accepting the expression of loving devotion, He bestows excellent wealth upon the devout. He relishes dedication and moving swiftly as if borne by robust impetous steeds, who protects His faithful devotees through His benevolence. 7

The All-wise abiding by His Eternal Law accepts the elixir of devotional love. The worshippers present it to the Self for His gladdening. May He, the humiliator of His opponents, possessor of a vast firmament, propitiated by our praises, make His beauteous form apparent. 8

May you bestow upon us most brilliant vigour; oppose the numerous adversaries of your worshippers; grant us, for our pious acts, abundant vital food and help us graciously in the enjoyment of wealth. 9

We turn to you, O resplendent Lord, possessor of affluence, the bountiful and Lord of vital forces. Be not unfavourable to us. No other kinsman amongst men, have we to look to; why else do they call you the bestower of wealth ? 10

॥१८॥ मा जस्वने वृषभ नो ररीथा मा ते रेवतः सख्ये रिषाम ।
पूर्वीष्ट इन्द्र निष्षिधो जनेषु जह्यसुष्वीन्प्र वृहापृणतः ॥११॥
उदभ्राणीव स्तनयन्नियर्तीन्द्रो राधांस्यश्व्यानि गव्या ।
त्वमसि प्रदिवः कारुधाया मा त्वादामान आ दभन्मघोनः ॥१२॥
अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा ।
यः पूर्व्याभिरुत नूतनाभिर्गीर्भिर्वावृधे गृणतामृषीणाम् ॥१३॥

má jásvane vṛishabha no rarīthā má te revátaḥ sakhyé rishāma | pūrvísh ṭa indra nishshídho jáneshu jahy ásushvīn prá vṛihápṛiṇataḥ || 11 || úd abhráṇīva stanáyann iyartíndro rádhāṅsy áṣvyāni gávyā | tvám asi pradívaḥ kārúdhāyā má tvādāmána á dabhan maghónaḥ || 12 || ádhvaryo vīra prá mahé sutánām índrāya bhara sá hy àsya rájā | yáḥ pūrvyábhir utá nútanābhir gīrbhír vāvṛidhé gṛiṇatám ṛíshīṇām || 13 ||

अस्य मदे पुरु वर्पांसि विद्वानिन्द्रो वृत्राण्यप्रती जघान ।
तमु प्र होषि मधुमन्तमस्मै सोमं वीराय शिप्रिणे पिबध्यै ॥१४॥
पाता सुतमिन्द्रो अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः ।
गन्ता यज्ञं परावतश्चिदच्छा वसुर्धीनामविता कारुधायाः ॥१५॥

asyá máde purú várpāṅsi vidván índro vṛitrány apratí jaghāna | tám u prá hoshi mádhumantam asmai sómaṃ vīráya ṣipríṇe píbadhyai || 14 || pátā sutám índro astu sómaṃ hántā vṛitrám vájreṇa mandasānáḥ | gántā yajñám parāvátaṣ cid áchā vásur dhīnám avitá kārúdhāyāḥ || 15 || 18 ||

Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish those who make no libation, and root out those who present no offerings. 11

As thundering raises the clouds, in a similar way, resplendent Lord showers riches of horses and cattle on His devotees. O Lord, you are the eternal upholder of the worshippers; let not the opulent deceive you by not presenting you homage. 12

Ministrant priests offer homage to the mighty Lord, for He is their king, and has been exalted by the ancient and recent hymns and praises of adoring sages. 13

In the exhilaration of the elixir of devotional love, the all-wise irresistible Lord destroyes numerous opposing evils. May you offer the sweet-flavoured beverage of love to the brave Lord, charming as a person with handsome nose and chin. 14

May the resplendent Lord be the drinker of this effused elixir of devotional love, and exhilarated by it, become the destroyer of the devil of ignorance by the bolt of His punitive justice. May He, the patron of artists and lover of sacred lores, come even from afar, to our place of work and worship. 15

॥१९॥ इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
मत्सद्यथा सौमनसाय देवं व्यस्मद्द्वेषो युयवद्व्यंहः ॥१६॥
एना मन्दानो जहि शूर शत्रूञ्जामिमजामिं मघवन्नमित्रान् ।
अभिषेणाँ अभ्याऽदेदिशानान्पराच इन्द्र प्र मृणा जही च ॥१७॥
आसु ष्मा णो मघवन्निन्द्र पृत्स्वस्मभ्यं महि वरिवः सुगं कः ।
अपां तोकस्य तनयस्य जेष इन्द्र सूरीन्कृणुहि स्मा नो अर्धम् ॥१८॥

idáṃ tyát pā́tram indrapā́nam índrasya priyám amṛ́tam apāyi | mátsad yáthā saumanasā́ya devám̐ vy àsmád dvésho yuyávad vy áṅhaḥ || 16 || enā́ mandānó jahí śūra śátrūñ jāmím ájāmim maghavann amítrān | abhishenā́ñ abhy ādédiśānān párāca indra prá mṛiṇā jahí ca || 17 || āsú shmā ṇo maghavann indra pṛitsv àsmábhyam máhi várivaḥ sugáṃ kaḥ | apā́ṃ tokásya tánayasya jeshá' índra sūrī́n kṛiṇuhí smā no ardhám || 18 ||

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽत्याः ।
अस्मत्राञ्चो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥१९॥
आ ते वृषन्वृषणो द्रोणमस्थुर्घृतप्रुषो नोर्मयो मदन्तः ।
इन्द्र प्र तुभ्यं वृषभिः सुतानां वृष्णे भरन्ति वृषभाय सोमम् ॥२०॥
॥२०॥ वृषासि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम् ।
वृष्णे त इन्दुर्वृषभ पीपाय स्वादू रसो मधुपेयो वराय ॥२१॥

ā́ tvā hárayo vṛ́shaṇo yujānā́ vṛ́sharathāso vṛ́sharaśmayó 'tyāḥ | asmatrā́ñco vṛ́shaṇo vajraváho vṛ́shṇe mádāya suyújo vahantu || 19 || ā́ te vṛishan vṛ́shaṇo dróṇam asthur ghṛitaprúsho nórmáyo mádantaḥ | índra prá túbhyaṃ vṛ́shabhiḥ sutā́nāṃ vṛ́shṇe bharanti vṛishabhā́ya sómam || 20 || 19 ||

vṛ́shāsi divó vṛishabháḥ pṛithivyā́ vṛ́shā síndhūnāṃ vṛishabhá stíyānām | vṛ́shṇe ta índur vṛishabha pīpāya svādú ráso madhupéyo várāya || 21 ||

May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfiller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21

अयं देवः सहसा जायमान इन्द्रेण युजा पणिमस्तभायत् ।
अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥२२॥
अयमकृणोदुषसः सुपत्नीरयं सूर्ये अदधाज्ज्योतिरन्तः ।
अयं त्रिधातु दिवि रोचनेषु त्रितेषु विन्ददमृतं निगूळ्हम् ॥२३॥
अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सप्तरश्मिम् ।
अयं गोषु शच्या पक्वमन्तः सोमो दाधार दशयन्त्रमुत्सम् ॥२४॥

ayáṃ deváḥ sáhasā jā́yamāna índreṇa yujā́ paṇím astabhāyat | ayáṃ svásya pitúr ā́yudhānī́ndur amushṇād áṣivasya māyā́ḥ || 22 || ayám akṛiṇod ushásaḥ supátnīr ayáṃ sū́rye adadhāj jyótir antáḥ | ayáṃ tridhā́tu diví rocanéshu tritéshu vindad amṛ́tam nígūḷham || 23 || ayáṃ dyā́vāpṛithiví ví shkabhāyad ayáṃ rátham ayunak saptáraṣmim | ayáṃ góshu ṣácyā pakvám antáḥ sómo dādhāra dáṣayantram útsam || 24 || २० ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः । (१-३०) प्रथमादित्रिंशदृचामिन्द्रः, (३१-३३) एकत्रिंश्यादितृचस्य च बृबुस्तक्षा देवते । (१-२८, ३०-३२) प्रथमाद्यष्टाविंशत्यृचां त्रिंश्यादितृचस्य च गायत्री, (२९) एकोनत्रिंश्या अतिनिचृत्, (३३) त्रयस्त्रिंश्याश्चानुष्टुप् छन्दांसि ॥

॥२१॥ य आनयत्परावतः सुनीती तुर्वशं यदुम् । इन्द्रः स नो युवा सखा ॥१॥
अविप्रे चिद्वयो दधदनाशुना चिदर्वता । इन्द्रो जेता हितं धनम् ॥२॥
महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥३॥
सखायो ब्रह्मवाहसेऽर्चत प्र च गायत । स हि नः प्रमतिर्मही ॥४॥
त्वमेकस्य वृत्रहन्नविता द्वयोरसि । उतेदृशे यथा वयम् ॥५॥

45.

Yá ā́nayat parāvátaḥ súnītī turváṣaṃ yádum | índraḥ sá no yúvā sákhā || 1 || avipré cid váyo dádhad anāṣúnā cid árvatā | índro jétā hitáṃ dhánam || 2 || mahī́r asya práṇītayaḥ pūrvī́r utá práṣastayaḥ | násya kshīyanta ūtáyaḥ || 3 || sákhāyo bráhmavāhasé 'rcata prá ca gāyata | sá hí naḥ prámatir mahī́ || 4 || tvám ékasya vṛitrahann avitā́ dváyor asi | utédṛiṣe yáthā vayám || 5 || 21 ||

This divine elixir, an associate of Lord resplendent, as soon as, manifested, crushes greedy exploiters. This heavenly nectar baffles the devices and the delusions of the malignant usurpers of wealth and wisdom. 22

This celestial nectar makes the dawns happily wedded to the sun. This nectar places the light within the solar orb; this nectar helps to discover threefold ambrosia hidden in heaven and the three radiant regions. 23

This heavenly ambrosia sustains heaven and earth; this harnesses the seven-rayed chariot of the sun, this nectar develops, of its own accord, the mature and cohesive secretions in the kine. 24

45

May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together. 1

Resplendent Lord gives sustenance, even to the duel and undevout. He wins with a slow pace the wealth accumulated by dishonest and greedy. 2

Vast are His designs, manifold are His praises, and His protections are never withdrawn. 3

Offer worship and praises, friends, to Him who is worthy to be pleased by prayers; for, verily, He is our great providence. 4

He is eliminator of evil forces and protector of faithful devotees, whether they are one or more than one, common or uncommon, of such as we are. 5

॥२२॥ नयसीद्वति द्विषः कृणोष्युक्थशंसिनः । नृभिः सुवीर उच्यसे ॥६॥
ब्रह्माणं ब्रह्मवाहसं गीर्भिः सखायमृग्मियम् । गां न दोहसे हुवे ॥७॥
यस्य विश्वानि हस्तयोरूचुर्वसूनि नि द्विता । वीरस्य पृतनाषहः ॥८॥
वि दृळहानि चिदद्रिवो जनानां शचीपते । वृह माया अनानत ॥९॥
तमु त्वा सत्य सोमपा इन्द्र वाजानां पते । अहूमहि श्रवस्यवः ॥१०॥

náyasíd v áti dvíshaḥ kriṇóshy ukthaṣaṅsínaḥ | nṛíbhiḥ suvíra ucyase || 6 || brahmáṇam bráhmavāhasaṃ gīrbhíḥ sákhāyam ṛigmíyam | gā́ṃ ná doháse huve || 7 || yásya víṣvāni hástayor ūcúr vásūni ní dvitā́ | vīrásya pṛitanāshā́hah || 8 || ví driḷhā́ni cid adrivo jánānāṃ ṣacīpate | vṛihá māyā́ anānata || 9 || tám u tvā satya somapā índra vājānām pate | áhūmahi ṣravasyávaḥ || 10 || 22 ||

॥२३॥ तमु त्वा यः पुरासिथ यो वा नूनं हिते धने । हव्यः स श्रुधी हवम् ॥११॥
धीभिरर्वद्भिरर्वतो वाजाँ इन्द्र श्रवाय्यान् । त्वया जेष्म हितं धनम् ॥१२॥
अभूरु वीर गिर्वणो महाँ इन्द्र धने हिते । भरे वितन्तसाय्यः ॥१३॥

tám u tvā yáḥ purásitha yó vā nūnáṃ hité dháne | hávyaḥ sá ṣrudhī hávam || 11 || dhībhír árvadbhir árvato vā́jāñ indra ṣravā́yyān | tváyā jeshma hitáṃ dhánam || 12 || ábhūr u vīra girvaṇo mahā́ñ indra dháne hité | bháre vitantasā́yyaḥ || 13 ||

You remove them far from here who hate us, and make them prosperous who repeat your praises. O bestower of sons, brave and excellent, you are glorified by all men. 6

With hymns I invoke resplendent Lord, our friend, who is supreme preceptor, adept in divine lore, is pleased by devotion, and is worthy of adoration, yielding rewards as a cow yields milk. 7

The sages declare, He is the heroic subduer of evil forces. And He governs all the treasures of both the worlds, spiritual or material or of heaven and earth. 8

He is the executor of punitive justice, and is the Lord of resplendence. He demolishes the formidable castles of evil genius and Himself being invincible, baffles the devices of the wicked. 9

O veracious resplendent Lord, as you are delighted by loving devotion, and provide sustenance, we desirous of nourishment, invoke such as you are. 10

We invoke you as you have been constantly invoked from eternity and even now you are being prayed for wealth and wisdom. May you respond to our invocation. 11

O resplendent Lord, with the aid of your blessings followed by our prayers, may we win over the vital powers of our foes by our vital powers, and conquer abundant food and wealth, so far held by hostile elements. 12

Brave and adorable resplendent Lord, verily, your aid is unsurpassable in life-struggles, and for us, you are the victor of the wealth, yet held by our opponents. 13

या ते ऊतिरमित्रहन्मक्षूजवस्तमासति । तया नो हिनुही रथम् ॥१४॥
स रथेन रथीतमोऽस्माकेनाभियुग्वना । जेषि जिष्णो हितं धनम् ॥१५॥
॥२४॥ य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥१६॥
यो गृणतामिदासिथापिरूती शिवः सखा । स त्वं न इन्द्र मृळय ॥१७॥
धिष्व वज्रं गभस्त्यो रक्षोहत्याय वज्रिवः । सासहीष्ठा अभि स्पृधः ॥१८॥

yā́ ta ūtír amitrahan makshū́javastamā́sati | táyā no hinuhī́ rátham || 14 || sá ráthena rathī́tamo 'smā́kenābhiyúgvanā | jéshi jishṇo hitáṃ dhánam || 15 || 23 ||

yá éka ít tám u shṭuhi krishṭīnā́m vícarshaṇiḥ | pátir jajñé vríshakratuḥ || 16 || yó gṛiṇatā́m íd ā́sithāpír ūtī́ ṣiváḥ sákhā | sá tváṃ na indra mṛiḷaya || 17 || dhishvá vájraṃ gábhastyo rakshohátyāya vajrivaḥ | sāsahīshṭhā́ abhí spṛídhaḥ || 18 ||

प्रत्नं रयीणां युजं सखायं कीरिचोदनम् । ब्रह्मवाहस्तमं हुवे ॥१९॥
स हि विश्वानि पार्थिवाँ एको वसूनि पत्यते । गिर्वणस्तमो अध्रिगुः ॥२०॥
॥२५॥ स नो नियुद्भिरा पृण कामं वाजेभिरश्विभिः । गोमद्भिर्गोपते धृषत् ॥२१॥
तद्वो गाय सुते सचा पुरुहूताय सत्वने । शं यद्गवे न शाकिने ॥२२॥

pratnám rayīṇā́m yújaṃ sákhāyaṃ kīricódanam | bráhmavāhastamam huve || 19 || sá hí víṣvāni pā́rthivāñ éko vásūni pátyate | gírvaṇastamo ádhriguḥ || 20 || 24 ||

sá no niyúdbhir ā́ pṛiṇa kā́mam vā́jebhir aṣvíbhiḥ | gómadbhir gopate dhṛishát || 21 || tád vo gāya suté sácā puruhūtā́ya sátvane | ṣám yád gáve ná ṣākíne || 22 ||

O destroyer of evil forces, your driving force has a vigour of exceeding swiftness. May you impel our chariots to speed. 14

O victorious Lord, you are the most skilful of those who drive a chariot. May you win wealth for us, through the efforts of our progressive chariot of vital force. 15

May you glorify that resplendent Lord, who, alone and on His own, supervises, and is the Lord of each and every one—, the showerer of blessings. 16

O resplendent Lord, you have always been the friend of those who sing your glory. You have been providing security and happiness through your protection. May you provide happiness to us. 17

O wielder of the bolt of justice, take the bolt in your hands for the destruction of the cruel and faithless, and utterly overthrow those who defy you. 18

I invoke the eternal Lord, who is the giver of prosperity, friend, the invigorator of His adorers, and who is worthy to be propitiated by sacred hymns. 19

He alone rules over all terrestrial riches. He is irresistible, and is worthy of unique reverence. 20

O Lord of wealth and wisdom, may you come with your harnessed teams to fulfil our wishes and grant us food for nourishment, cows for milk and horses for speed. 21

O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle. 22

न घा वसुर्नि यमते दानं वाजस्य गोमतः । यत्सीमुप श्रवद्गिरः ॥२३॥
कुवित्संस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् । शचीभिरप नो वरत् ॥२४॥
इमा उ त्वा शतक्रतोऽभि प्र णोनुवुर्गिरः । इन्द्र वत्सं न मातरः ॥२५॥

ná ghā vásur ní yamate dānáṃ vā́jasya gómataḥ | yát sīm úpa ṣrávad gíraḥ || 23 || kuvítsasya prá hí vrajáṃ gómantaṃ dasyuhā́ gámat | ṣácībhir ápa no varat || 24 || imā́ u tvā ṣatakrato 'bhí prá ṇonuvur gíraḥ | índra vatsáṃ ná mātáraḥ || 25 || 25 ||

॥२५॥ दूणाशं सख्यं तव गौरसि वीर गव्यते । अश्वो अश्वायते भव ॥२६॥
स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥२७॥
इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः । वत्सं गावो न धेनवः ॥२८॥
पुरूतमं पुरूणां स्तोतॄणां विवाचि । वाजेभिर्वाजयताम् ॥२९॥
अस्माकमिन्द्र भूतु ते स्तोमो वाहिष्ठो अन्तमः । अस्मान्राये महे हिनु ॥३०॥
अधि बृबुः पणीनां वर्षिष्ठे मूर्धन्नस्थात् । उरुः कक्षो न गाङ्ग्यः ॥३१॥

dūṇā́ṣaṃ sakhyám táva gaúr asi vīra gavyaté | áṣvo aṣvāyaté bhava || 26 || sá mandasvā hy ándhaso — || 27 || imā́ u tvā suté-sute nákshante girvaṇo gíraḥ | vatsáṃ gā́vo ná dhenávaḥ || 28 || purūtámam purūṇā́ṃ stotṝṇā́ṃ vívāci | vā́jebhir vājayatā́m || 29 || asmā́kam indra bhūtu te stómo vā́hishṭho ántamaḥ | asmā́n rāyé mahé hinu || 30 || ádhi bṛibúḥ paṇīnā́ṃ várshishṭhe mūrdhánn asthāt | urúḥ kákshọ ná gāṅgyáḥ || 31 ||

The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises. 23

The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of the butchers and by His actions opens the gates, and releases the cattle for us. 24

O Lord, performer of various noble deeds, may our praises repeatedly recur to you as parents go to a young child. 25

Your friendship, O brave resplendent Lord, is not easily lost. You give wisdom to him who aspires for wisdom and vitality to him who aspires for vitality. 26

O Lord, may you be delighted with the devotional love offered by devotees for obtaining vast treasures. May you subject not your worshipper to his reviler. 27

O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves. 28

May the praises of all worshippers, offered at the place of worship, accompanied by sacred viands, invigorate you, O destroyer of all evil forces. 29

May our more elevating praises reach you, O Lord, and may you inspire us to strive for progress and prosperity. 30

The cosmic architect presides over the high places of the men of commerce and business like the elevated banks of a river, moving towards plains. 31

यस्य वायोरिव द्रवद्भद्रा रातिः सहस्रिणी । सद्यो दानाय मंहते ॥३२॥
तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।
बृबुं सहस्रदातमं सूरिं सहस्रसातमम् ॥३३॥

yásya vāyór iva dravád bhadrā́ rātíḥ sahasríṇī | sadyó dānā́ya máṅhate || 32 || tát sú no víśve aryá ā́ sádā gṛiṇanti kārávaḥ | bribúṃ sahasradā́tamaṃ sūríṃ sahasrasā́tamam || 33 || 26 ||

(४६) षट्चत्वारिंशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥२७॥ त्वामिद्धि हवामहे साता वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥१॥
स त्वं नश्चित्र वज्रहस्त धृष्णुया महः स्तवानो अद्रिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥२॥
यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम् ।
सहस्रमुष्क तुविनृम्ण सत्पते भवा समत्सु नो वृधे ॥३॥
बाधसे जनान्वृषभेव मन्युना घृषौ मीळ्ह ऋचीषम ।
अस्माकं बोध्यविता महाधने तनूष्वप्सु सूर्ये ॥४॥

46.

Tvā́m íd dhí hávāmahe sātā́ vā́jasya kārávaḥ | tvā́ṃ vṛitréshv indra sátpatiṃ náras tvā́ṃ kā́shṭhāsv árvataḥ || 1 || sá tváṃ naś citra vajrahasta dhṛishṇuyā́ mahá stavānó adrivaḥ | gā́m áśvaṃ rathyàm indra sáṃ kira satrā́ vā́jaṃ ná jigyúshe || 2 || yáḥ satrāhā́ vícarshaṇir índraṃ táṃ hūmahe vayám | sáhasramushka túvinṛimṇa sátpate bhávā samátsu no vṛidhé || 3 || bā́dhase jánān vṛishabhéva manyúnā ghṛíshau mīḷhá ṛicīshama | asmā́kam bodhy avitā́ mahādhané tanū́shv apsú sū́rye || 4 ||

He is prompt as the wind, and giver of liberal donation of thousands (of treasures or cattle). He quickly gives rewards to me soliciting a gift. 32

Therefore, we all, the pious offerers and presenters of praise, always commend that cosmic architect, and the donor of thousands of rewards, and receiver of thousands of laudations. 33

46

O resplendent Lord, we, the poet-sages invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. 1

O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive your chariot as you grant to everyone aspiring to be victorious. 2

We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles. 3

O Lord of the vedic hymns, may you inspire men to enter the battle-field of life, like a fierce bull and protect us from the onslaught of evil forces and enable us to fight battle to win prosperity, water, and sun-light. 4

इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥५॥
॥२८॥ त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु हूमहे ।
विश्वा सु नो विथुरा पिब्दना वसोऽमित्रान्त्सुषहान्कृधि ॥६॥
यदिन्द्र नाहुषीष्वाँ ओजो नृम्णं च कृष्टिषु ।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥७॥
यद्वा तृक्षौ मघवन्द्रुह्यावा जने यत्पूरौ कच्च वृष्ण्यम् ।
अस्मभ्यं तद्रिरीहि सं नृषाह्येऽमित्रान्पृत्सु तुर्वणे ॥८॥

índra jyéshṭham na á bharañ ójishṭham pápuri srávaḥ | yénemé citra vajrahasta ródasī óbhé sușipra práḥ || 5 || 27 ||

tvám ugrám ávase carshaṇīsáham rájan devéshu hūmahe | **víșvā** sú no vithurá pibdaná vaso 'mítrān sushá-**hān kṛidhi** || 6 || yád indra náhushīshv áñ ójo nṛimṇám ca **kṛishṭíshu** | yád vā páñca kshitīnám dyumnám á bhara sa-**trá víșvāni** paúṅsyā || 7 || yád vā tṛikshaú maghavan druh-**yáv á jáne** yát pūraú kác ca vríshṇyam | asmábhyaṃ tád **rirīhi sáṃ** nṛisháhye 'mítrān pṛitsú turváṇe || 8 ||

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत् ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥९॥
ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया ।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥१०॥
॥२९॥ अध स्मा नो वृधे भवेन्द्र नायमवा युधि ।
यदन्तरिक्षे पतयन्ति पर्णिनो दिद्यवस्तिग्ममूर्धानः ॥११॥

índra tri-**dhátu șaraṇáṃ trivárūthaṃ svastimát | chardír yacha ma-ghávadbhyas ca máhyaṃ ca yāváyā didyúm ebhyaḥ || 9 || yé gavyatá mánasā șátrum ādabhúr abhipraghnánti dhṛish-ṇuyá | ádha smā no maghavann indra girvaṇas tanūpá án-tamo bhava || 10 || 28 ||**

ádha smā no vṛidhé bhavéndra nāyám avā yudhí | yád antárikshe patáyanti parṇíno didyávas tigmámūrdhānaḥ || 11 ||

O resplendent Lord, possessor of charming chin, wondrous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds. 5

O resplendent Lord, most mighty among Nature's forces, sovereign ruler of men, granter of dwellings, may you make us strong to subdue all our evil tendencies and make us strong to overcome all that is weak in us. 6

O resplendent Lord, provide us for ever with the strength and opulence, worthy of a human being and the splendid fame, that all the five groups of men (best, better, good, worse and worst, the most enlightened to the most wicked) enjoy. May you grant us all manly powers. 7

O bounteous Lord, bestow fully on us the blessing of that beneficient power sought by the wise seekers, brave and kind, so that we are able to destroy our adversaries in battles. 8

O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them. 9

O Lord of all riches, propitiated by our devotional songs, may you be close to us, as a guardian of our lives, and protect us from adversities and subdue our foes, who attack us with arrogance with an intention of carrying away our cattle. 10

O resplendent Lord, if the enemy hurls sharp and flying arrows at us in the midst of a battle, please come near, strengthen and help us in the fight. 11

यत्र शूरासस्तन्वो वितन्वते प्रिया शर्म पितृणाम् ।
अध स्मा यच्छ तन्वे३ तने च छर्दिरचित्तं यावय द्वेषः ॥१२॥
यदिन्द्र सर्गे अर्वतश्चोदयासे महाधने ।
असमने अध्वनि वृजिने पथि श्येनाँ इव श्रवस्यतः ॥१३॥
सिन्धूँरिव प्रवण आशुया यतो यदि क्लोशमनु ष्वणि ।
आ ये वयो न वर्वृतत्यामिषि गृभीता बाह्वोर्गवि ॥१४॥

yátra ṣū́rāsas tanvò vitanvaté priyā́ ṣárma pitṛīṇā́m | ádha smā yacha tanvè táne ca chardír acíttaṃ yāváya dvéshaḥ || 12 || yád indra sárge árvataṣ codáyāse mahādhané | asamané ádhvani vṛijiné pathí ṣyenā́ñ iva ṣravasyatáh || 13 || síndhūñr iva pravaṇá āṣuyā́ yató yádi klóṣam ánu shváṇi | ā́ yé váyo ná várvṛitaty ā́mishi gṛibhītā́ bāhvór gávi || 14 || 29 ||

(४७) सप्तचत्वारिंशं सूक्तम्
(१-३१) एकत्रिंशदृचस्यास्य सूक्तस्य भारद्वाजो गर्ग ऋषिः । (१-५) प्रथमादिपञ्चर्चां सोमः, (६-१९, २१) षष्ठ्यादिचतुर्दशानामेकविंश्याश्चेन्द्रः, (२०) विंश्याः प्रथमपादस्य देवाः, द्वितीयपादस्य भूमिः, तृतीयपादस्य बृहस्पतिः, चतुर्थपादस्य चेन्द्रः, (२२-२५) द्वाविंश्यादिचतसृणां सार्ञ्जयस्य प्रस्तोकस्य दानस्तुतिः, (२६-२८) षड्विंश्यादितृचस्य रथः, (२९-३१) एकोनत्रिंश्यादितृचस्य दुन्दुभिः, (३१) एकत्रिंश्या उत्तरार्धस्य च इन्द्रो देवताः । (१-१८, २०-२१, २६, २८-३१) प्रथमाद्यष्टादशर्चां विंश्यादितृचस्य षड्विंश्या अष्टाविंश्यादिचतसृणाञ्च त्रिष्टुप्, (१९) एकोनविंश्या बृहती, (२३) त्रयोविंश्या अनुष्टुप्, (२४) चतुर्विंश्या गायत्री, (२५) पञ्चविंश्या द्विपदा त्रिष्टुप्, (२७) सप्तविंश्याश्च जगती छन्दांसि ॥

॥३०॥ स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्व१स्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥१॥
अयं स्वादुरिह मदिष्ठ आस यस्येन्द्रो वृत्रहत्ये ममाद ।
पुरूणि यश्च्यौत्ना शम्बरस्य वि नवतिं नव च देह्यो३ हन् ॥२॥

47.

Svādúsh kílāyám mádhumāñ utāyám tīvráḥ kílāyáṃ rásavāñ utāyám | utó nv àsyá papivā́ṅsam índraṃ ná káṣ caná sahata āhavéshu || 1 || ayáṃ svādúr ihá mádishṭha āsa yásyéndro vṛitrahátye mamā́da | purū́ṇi yáṣ cyautnā́ ṣámbarasya ví navatíṃ náva ca dehyò hán || 2 ||

When brave fathers bear strain and hardships in the battle of life, may you give them the comfort they love, and then continue helping their progeny and keep them far from all sorts of hostilities. 12

When the battle reaches its high pitch, and the fighters march on uneven road and on a toilsome path, O Lord, kindly lead us to victory with a speed with which a falcon pounces on his prey through the difficult path of space. 13

O Lord, for the procurement of cows, enable us to force ahead our horses, neighing loudly with terror through the battle with the speed of rivers rushing down a steep, or that of vultures darting on their bait. 14

47

Savoury, verily, is this, sweet is it, indeed it is effective—and further, it is rich in flavour. No one is able to encounter resplendent self, in the battle when He is pleased with the elixir we offer Him. 1

This sweet and pleasant divine elixir of devotional love, sipped on this occasion has been very exhilarating. By drinking of it the resplendent Lord is highly pleased, and is able to dominate the evil of ignoranee. He destroys countless hosts and nine and ninety strongholds of the evil forces. 2

अयं मे पीत उदियर्ति वाचमयं मनीषामुशतीमजीगः ।
अयं षळुर्वीरमिमीत धीरो न याभ्यो भुवनं कच्चनारे ॥३॥
अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदयं सः ।
अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वन्तरिक्षम् ॥४॥
अयं विदच्चित्रदृशीकमर्णः शुक्रसद्मनामुषसामनीके ।
अयं महान्महता स्कम्भनेनोद्द्यामस्तभ्नाद्वृषभो मरुत्वान् ॥५॥

ayam me pītá úd iyarti vácam ayám manīshám usatím ajīgaḥ | ayáṃ sháḷ urvír amimīta dhíro ná yábhyo bhúvanaṃ kác canáré || 3 || ayáṃ sá yó varimáṇam pṛithivyá varshmáṇaṃ divó ákṛiṇod ayáṃ sáḥ | ayám pıyúshaṃ tisṛíshu pravátsu sómo dādhārorv àntáriksham || 4 ayáṃ vidac citradṛíṣīkam árṇaḥ ṣukrásadmanām ushásam ánīke | ayám mahán mahatá skámbhanenód dyám astabhnād vṛishabhó marútvān || 5 || 30 ||

॥११॥ धृषत्पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम् ।
माध्यन्दिने सवन आ वृषस्व रयिस्थानो रयिमस्मासु धेहि ॥६॥
इन्द्र प्र णः पुरएतेव पश्य प्र नो नय प्रतरं वस्यो अच्छ ।
भवा सुपारो अतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥७॥

dhṛishát piba kaláṣe sómam indra vṛitrahá ṣūra samaré vásūnām | mádhyaṃdine sávana á vṛishasva rayisthắno rayím asmásu dhehi || 6 || índra prá naḥ puraetéva paṣya prá no naya prataráṃ vásyo ácha | bhávā supāró atipārayó no bhávā súnītir utá vāmánītiḥ || 7 ||

This elixir of devotional love stirs up my voices and awakens my yearning spirit from sleep. The sage measures out the six (lust, anger, greed, attachment, pride and jealousy) weaknesses from which no creature is excluded. 3

It is because of this elixir that the world could expand and the lofty heights of heavens could be sustained. This elixir deposits the ambrosia in its three principal receptacles (plants, water and cows) and sustains the wide mid-space above us. 4

This very same elixir of devotional love finds the wavy sea of brilliant colours in fore-front of the dawns, whose dwelling is in firmament. This mighty elixir sustains the heavens up with a mighty pillar, the sender of rains, the leader of the winds. 5

O resplendent Lord, destroyer of evils, in contests, drink this divine elixir poured forth from our heart and fill yourself full at the mid-day libation. O receptacle of riches, shower prosperity on us. 6

O resplendent Lord, look out for us to be our leader and bring before us infinite wealth. O excellent guardian, bear us through peril and carefully guide and lead us on to the aspired wealth. 7

उरुं नो लोकमनु नेषि विद्वान्त्स्वर्वज्ज्योतिरभयं स्वस्ति ।
ऋष्वा त इन्द्र स्थविरस्य बाहू उप स्थेयाम शरणा बृहन्ता ॥८॥
वरिष्ठे न इन्द्र वन्धुरे धा वहिष्ठयोः शतावन्नश्वयोरा ।
इषमा वक्षीषां वर्षिष्ठां मा नस्तारीन्मघवन्रायो अर्यः ॥९॥
इन्द्र मृळ मह्यं जीवातुमिच्छ चोदय धियमयसो न धाराम् ।
यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम् ॥१०॥

urúṃ no lokám ánu neshi vidvā́n svàrvaj jyótir ábhayaṃ svastí | rishvā́ ta indra sthávirasya bāhū́ úpa stheyāma ṣaraṇā́ brihántā || 8 || várishṭhe na indra vandhure dhā váhishthayoḥ satāvann áṣvayor ā́ | ísham ā́ vakshīshā́ṃ várshishṭhām mā́ nas tārīn maghavan rā́yo aryáḥ || 9 || índra mrilá máhyaṃ jīvā́tum icha codáya dhíyam áyaso ná dhā́rām | yát kíṃ cāhám tvāyúr idáṃ vádāmi táj jushasva kridhí mā devávantam || 10 || 31 ||

॥१२॥ त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥११॥
इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥१२॥

trātā́ram índram avitā́ram índraṃ háve-have suhávaṃ ṣū́ram índram | hváyāmi ṣakrám puruhūtám índraṃ svastí no maghávā dhātv índraḥ || 11 || índraḥ sutrā́mā svávāñ ávobhiḥ sumṛiḷīkó bhavatu viṣvávedāḥ | bā́dhatāṃ dvésho ábhayaṃ kriṇotu suvíryasya pátayaḥ syāma || 12 ||

O all wise eternal resplendent Lord, may we recline in your gracefully protecting and mighty arms. May you lead us to your spacious abode of light, security, and bliss. 8

O bounteous Lord of hundreds of riches, give us lift in your spacious chariot drawn by two horses. Bring to us the best among all viands. Let not the wealth of any one else subdue us. 9

O resplendent Lord, make me happy, and be pleased to prolong my life. Bless me with knowledge, sharp as a steel blade. Accept my prayers in whatever words I speak. Be pleased by them and grant me your divine protection. 10

At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us. 11

May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destory the evil forces that obstruct our way and thereby give us rest ond safety. And may we be the possessors of excellent posterity. 12

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्चिद्द्वेषः सनुतर्युयोतु ॥१३॥
अव त्वे इन्द्र प्रवतो नोर्मिर्गिरो ब्रह्माणि नियुतो धवन्ते ।
उरू न राधः सवना पुरूण्यपो गा वज्रिन्युवसे समिन्दून् ॥१४॥
क ईं स्तवत्कः पृणात्को यजाते यदुग्रमिन्मघवा विश्वहावेत ।
पादाविव प्रहरन्नन्यमन्यं कृणोति पूर्वमपरं शचीभिः ॥१५॥

tásya
vayáṃ sumataú yajñíyasyā́pi bhadré saumanasé syama | sá sutrámā svávāñ índro asmé ārā́c cid dvéshaḥ sanutár yuyotu || 13 || áva tvé indra praváto nórmír gíro bráhmāṇi niyúto dhavante | urú ná rā́dhaḥ sávanā purū́ṇy apó gá vajrin yuvase sám índūn || 14 || ká īṃ stavat káḥ priṇāt kó yajāte yád ugrám ín maghávā viṣváhávet | pā́dāv iva prahárann anyám-anyaṃ kriṇóti púrvam áparaṃ ṣácībhiḥ || 15 || 32 ||

॥३२॥ शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
एधमानद्विळुभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥१६॥
परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदस्तर्तरीति ॥१७॥
रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश ॥१८॥

ṣriṇvé vīrá ugrám-ugraṃ damāyánn anyám-anyam atinenīyámānaḥ | edhamānadvíḷ ubháyasya rā́jā coshkūyáte víṣa índro manushyā̀n || 16 || párā pū́rveshāṃ sakhyā́ vriṇakti vitárturāṇo áparebhir eti | ánānubhūtīr avadhūnvānáḥ pūrvír índraḥ ṣarádas tartarīti || 17 || rūpáṃ-rūpam prátirūpo babhūva tád asya rūpám praticákshaṇāya | índro māyā́bhiḥ pururū́pa īyate yuktá hy àsya hárayaḥ ṣatá dáṣa || 18 ||

May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those who hate us. 13

O resplendent Lord, our prayers and hymns as well as our expectations haste to you with the speed of torrential waters of a stream, rushing down a slope. O wielder of bolt of justice, you treasure immense wealth, copious libations, milk and the divine elixir around you for distribution. 14

The resplendent Lord is renowned; He humiliates every haughty person and suppresses every arrogant; He is the sovereign of both worlds, and one by one, He favours all His worshippers, whom He calls again and again for encouragement. 15

The resplendent Lord is renowned to humiliate the haughty foe he attends every worshipper turn-by-turn. He is the enemy of the arrogant and is the sovereign ruler of both worlds. He protects men who are faithful to Him. 16

The resplendent Lord does not stick any more to the friendship of those who only in the past have been His devotees; He diverts His favours to the fresh inferiors. Further He shakes off those who neglect His worship, and He abides with them for long long years who serve Him. 17

In every figure of His creation, the resplendent Lord has been the model. This is the only form for us to look on. He moves multiforms by His designs since His motivations, yoked to the universe, are thousands in number. 18

युजानो हरिता रथे भूरि त्वष्टेह राजति ।
को विश्वाहा द्विषतः पक्ष आसत उतासीनेषु सूरिषु ॥१९॥
अगव्यूति क्षेत्रमागन्म देवा उर्वी सती भूमिरंहूरणाभूत् ।
बृहस्पते प्र चिकित्सा गविष्टावित्था सते जरित्र इन्द्र पन्थाम् ॥२०॥

॥३४॥ दिवेदिवे सदृशीरन्यमर्धं कृष्णा असेधदप सद्मनो जाः ।
अहन्दासा वृषभो वस्नयन्तोदव्रजे वर्चिनं शम्बरं च ॥२१॥
प्रस्तोक इन्नु राधसस्त इन्द्र दश कोशयीर्दश वाजिनोऽदात् ।
दिवोदासादतिथिग्वस्य राधः शाम्बरं वसु प्रत्यग्रभीष्म ॥२२॥

yujānó harítā ráthe bhū́ri tváshṭehá rājati | kó viṣvā́hā dvishatáḥ páksha āsata utā́sīneshu sūríshu || 19 || agavyūtí kshétram ā́ganma devā urvī satí bhū́mir aṅhūraṇā́bhūt | bṛíhaspate prá cikitsā gávishṭāv itthá saté jaritrá indra pánthām || 20 || 33 ||

divé-dive sadṛ́íṣīr anyám árdham kṛishṇā́ asedhat ápa sádmano jā́ḥ | áhan dāsā́ vṛishabhó vasnayántodávraje varcínaṃ ṣámbaraṃ ca || 21 || prastoká ín nú rā́dhasas ta indra dáṣa kóṣayīr dáṣa vājíno 'dāt | dívodāsād atithigvásya rā́dhaḥ ṣāmbaráṃ vásu práty agrabhīshma || 22 ||

दशाश्वान्दश कोशान्दश वस्त्राधिभोजना ।
दशो हिरण्यपिण्डान्दिवोदासादसानिषम् ॥२३॥
दश रथान्प्रष्टिमतः शतं गा अथर्वभ्यः । अश्वथः पायवेऽदात् ॥२४॥
महि राधो विश्वजन्यं दधानान्भरद्वाजान्त्सार्ञ्जयो अभ्ययष्ट ॥२५॥

dáṣāṣvān dáṣa kóṣān dáṣa vástrādhibhojanā | dáṣo hiraṇyapiṇḍā́n dívodāsād asānisham || 23 || dáṣa ráthān práshṭimataḥ ṣatáṃ gā́ átharvabhyaḥ | aṣvatháḥ pāyáve 'dāt || 24 || máhi rā́dho viṣvájanyaṃ dádhānān bharádvājān sārñjayó abhy àyashṭa || 25 || 34 ||

With motivations yoked to His chariot, the divine architect shines here in numerous ways. Who else, so governing daily amongst His worshippers, could be their protector against adversaries ? 19

We enter the life-desert, where there is not a single footprint of the missing cattle. This vast earth has become the saviour of murderers as if. May the Lord of vast knowledge direct us who have gone astray, but are in search for the lost cattle. 20

Becoming manifest in his own abode, the sun drives, day by day, the dark glooms for the purpose of clear visibility. This showerer of rain has slain the demons of lightning and clouds on the land of waters. 21

The chief of the ceremony has given to your priest, O resplendent Lord, ten purses of gold and ten transports and we have accepted this gift from the public treasury officer, taken from the spoil snatched by our caretaker from the wicked persons. 22

From the public treasury officer, we have received ten vehicles, ten purses of coins, garments, ample food, and ten lumps of gold. 23

The chief of the Trust has given to the civic guards ten vehicles with extra horses, and to the preceptors a hundred cows. 24

The learned and wise men honour the recipients of noble gifts and bounties who accept such great wealth for the good of all men. 25

॥३५॥ वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धो असि वीळयस्वास्थाता ते जयतु जेत्वानि ॥२६॥
दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥२७॥
इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥२८॥

vánaspate vīḍvàñgo hí bhūyá asmátsakhā pratáraṇaḥ suvíraḥ | góbhiḥ sáṃnaddho asi vīḷáyasvāsthātá te jayatu **jétvāni** || 26 || divás pṛithivyáḥ páry ója údbhṛitaṃ vánaspátibhyaḥ páry ábhṛitaṃ sáhaḥ | apám ojmánam pári góbhir ávṛitam índrasya vájraṃ havíshā ráthaṃ yaja || 27 || **índrasya vájro** marútām ánīkam mitrásya gárbho váruṇasya nábhiḥ | sémáṃ no havyádātiṃ jushāṇó déva ratha práti havyá gṛibhāya || 28 ||

उप श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्ठितं जगत् ।
स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्दवीयो अप सेध शत्रून् ॥२९॥
आ क्रन्दय बलमोजो न आ धा नि ष्टनिहि दुरिता बाधमानः ।
अप प्रोथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिरसि वीळयस्व ॥३०॥
आमूरज प्रत्यावर्तयेमाः केतुमद्दुन्दुभिर्वावदीति ।
समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥३१॥

úpa ṣvāsaya pṛithivím utá dyám purutrá te manutāṃ víshṭhitaṃ jágat | sá dundubhe sajúr índreṇa devaír dūrád dávīyo ápa sedha ṣátrūn || 29 || á krandaya bálam ójo na á dhā ní shṭanihi duritá bádhamānaḥ | ápa protha dundubhe duchúnā itá índrasya mushṭír asi vīḷáyasva || 30 || ámúr aja pratyávartayemáḥ ketumád dundubhír vāvadīti | sám áṣvaparṇāṣ cáranti no náro 'smákam indra rathíno jayantu || 31 || 35 ||

May the chariot made of strong wood be wholesome; may it be our friend; our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather and let its rider be victorious in the battle. 26

Show full respect to the chariot replete with synthesis of basic elements of heaven and earth—the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with the cow-hide and the thunderbolt. 27

O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sunrays. May you accept it offered with prayers and oblation. 28

O war drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary be aware of it. May you associated with the resplendent Lord and Nature's forces drive all malign elements far from us. 29

May (O drum) you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those who take delight in harming us. You, being the fist of the divines, show your firmness. 30

O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring it back here. Our leaders mounted, as if, on speedy chariot assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. 31

(४८) अष्टचत्वारिंशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः। (१-१०) प्रथमादिदशर्चामग्निः, (११-१५, २०-२१) एकादश्यादिपञ्चानां विंश्येकविंश्योश्च मरुतः [(१३-१५) त्रयोदश्यादितृचस्य लिङ्गोक्ता वा], (१६-१९) षोडश्यादिचतसृणां पूषा, (२२) द्वाविंश्याश्च द्यावाभूमी वा पृश्निर्वा देवताः। (१-१२) प्रथमादिद्वादशर्चां प्रगाथः [(१, ३, ५, ९) प्रथमातृतीयापञ्चमीनवमीनां बृहती, (२, ४, १०, १२) द्वितीयाचतुर्थीदशमीद्वादशीनां सतोबृहती, (६, ८) षष्ठ्यष्टम्योर्महासतोबृहती, (७) सप्तम्या महाबृहती, (११) एकादश्याश्च ककुप्], (१३, १८) त्रयोदश्यष्टादश्योः पुर उष्णिक्, (१४, १९-२०) चतुर्दश्येकोनविंशीविंशीनां बृहती, (१५) पञ्चदश्या अतिजगती, (१६) षोडश्याः ककुप्, (१७) सप्तदश्याः सतोबृहती, (२१) एकविंश्या यवमध्या महाबृहती, (२२) द्वाविंश्याश्चानुष्टुप् छन्दांसि॥

॥१॥ यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥१॥
ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये।
भुवद्वाजेष्वविता भुवद्वृध उत त्राता तनूनाम् ॥२॥

48.

Yajñá-yajna vo agnáye girá-gira ca dákshase prá-pra vayám amṛítam jātávedasam priyám mitrám ná ṣaṅsisham || 1 || ūrjó nápātam sá hināyám asmayúr dáṣema havyádataye | bhúvad vā́jeshv avitā́ bhúvad vṛidhá utá trātā́ tanū́nām || 2 ||

वृषा ह्यग्ने अजरो महान्विभास्यर्चिषा।
अजस्रेण शोचिषा शोशुचच्छुचे सुदीतिभिः सु दीदिहि ॥३॥
महो देवान्यजसि यक्ष्यानुषक्तव क्रत्वोत दंसना।
अर्वाचः सीं कृणुह्यग्नेऽवसे रास्व वाजोत वंस्व ॥४॥
यमापो अद्रयो वना गर्भमृतस्य पिप्रति।
सहसा यो मथितो जायते नृभिः पृथिव्या अधि सानवि ॥५॥

vṛíshā hy ágne ajáro mahā́n vibhā́sy arcíshā | ájasreṇa ṣocíshā ṣóṣucac chuce sudītíbhiḥ sú dīdihi || 3 || mahó devā́n yájasi yákshy ānushák táva krátvotá daṅsánā arvā́caḥ sīṃ kṛiṇuhy agné 'vase rā́sva vā́jotá vaṅsva || 4 || yám ā́po ádrayo vánā gárbham ṛitásya píprati | sáhasā yo mathitó jā́yate nṛíbhiḥ pṛithivyā́ ádhi sā́navi || 5 || 1 ||

48

At every benevolent work glorify adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. 1

He is source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. 2

O adorable Lord, you shine forth with light. You are showerer of blessings, and never changed by time. May you blazing with unfading lustre shine forth with glorious rays. 3

You, O fire-divine, honour powerful Nature's bounties. Bring them without delay by your wisdom and your wondrous power. Make them turn hither for our salvation. May you present them the sacrificial food and partake of it yourself. 4

You, O fire-divine, are the one whom the waters, the mountains, and the forests nourish, as the embryo of eternal law and whom the worshippers bring to manifest on the highest place of earth by their strength and persistent efforts, as if by churning. 5

॥२॥ आ यः पप्रौ भानुना रोदसी उभे धूमेन धावते दिवि ।
तिरस्तमो ददृश ऊर्म्यास्वा श्यावास्वरुषो वृषा श्यावा अरुषो वृषा ॥६॥
बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।
भरद्वाजे समिधानो यविष्ठ्य रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥७॥
विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।
शतं पूर्भिर्यविष्ठ पाह्यंहसः समेद्धारं शतं हिमाः स्तोतृभ्यो ये च ददति ॥८॥

ā́ yáḥ papraú bhānúnā ródasī ubhé dhūména dhavate diví | tirás támo dadṛiṣa ū́rmyāsv ā́ ṣyāvā́sv arushó vṛíshā́ ṣyāvā́ arushó vṛíshā || 6 || bṛihádbhir agne arcíbhiḥ ṣukréṇa deva ṣocíshā | bharádvāje samidhānó yavishṭhya reván naḥ ṣukra dīdihi dyumát pāvaka dīdihi || 7 || víṣvāsām gṛihápatir viṣā́m ási tvám agne mā́nushīṇām | ṣatám pūrbhír yavishṭha pāhy áṅhasaḥ sameddhā́ram ṣatám hímā stotṛíbhyo yé ca dádati || 8 ||

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥९॥
पर्षि तोकं तनयं पर्तृभिष्ट्वमदब्धैरप्रयुत्वभिः ।
अग्ने हेळांसि दैव्या युयोधि नोऽदेवानि ह्वरांसि च ॥१०॥

tvám naṣ citra ūtyā́ váso rā́dhāṅsi codaya | asyá rāyás tvám agne rathī́r asi vidā́ gādhám tucé tú naḥ || 9 || párshi tokám tánayam partṛíbhish ṭvám ádabdhair áprayutvabhiḥ | ágne héḷāṅsi daívyā yuyodhi nó 'devāni hvárāṅsi ca || 10 || 2 ||

O fire-divine, most youthful, you are the one that fills both heaven and earth with pure brilliancy, and mounts with smoke into the sky. Your radiance is beheld in the dark nights, dispersing the gloom. With strength you shine in the darksome nights. Shine with your strength. 6

O divine, ever-young, resplendent Lord, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, may you shine. 7

O adorable supreme, you are the Lord of our households and the Lord of entire human race. May you, when kindled, protect me, O ever-young fire-divine, with hundred defences against iniquity. May you grant a hundred winters to me as well as to those, who liberally give to the singers of your glory. 8

O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety to our children. 9

You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men. 10

॥३॥ आ सखायः सबर्दुघां धेनुमजध्वमुप नव्यसा वचः । सृजध्वमनपस्फुराम् ॥११॥
या शर्धाय मारुताय स्वभानवे श्रवोऽमृत्यु धुक्षत ।
या मृळीके मरुतां तुराणां या सुम्नैरेवयावरी ॥१२॥
भरद्वाजायाव धुक्षत द्विता । धेनुं च विश्वदोहसमिषं च विश्वभोजसम् ॥१३॥

á sakhāyaḥ sabardúghām dhenúm ajadhvam úpa návyasā vácaḥ | srijádhvam ánapasphurām || 11 || yā́ ṣárdhāya marutāya svábhānave srávó 'mrityu dhúkshata | yā́ mrilīké marútām turā́ṇām yā́ sumnaír evayā́varī || 12 || bharádvājayáva dhukshata dvitá | dhenum ca visvádohasam ísham ca visvábhojasam || 13 ||

तं व इन्द्रं न सुक्रतुं वरुणमिव मायिनम् ।
अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न स्तुष आदिशे ॥१४॥
त्वेषं शर्धो न मारुतं तुविष्वण्यनर्वाणं पूषणं सं यथा शता ।
सं सहस्रा कारिषच्चर्षणिभ्य आँ आविर्गूळ्हा वसू करत्सुवेदा नो वसू करत् ॥१५॥
आ मा पूषन्नुप द्रव शंसिषं नु ते अपिकर्ण आघृणे । अघा अर्यो अरातयः ॥१६॥

táṃ va índraṃ na sukrátuṃ váruṇam iva māyínam | aryamaṇaṃ na mandraṃ sriprábhojasaṃ vishṇuṃ ná stūsha ādíṣe || 14 || tveshámṃ ṣárdho ná marutaṃ tuvishváṇy anarváṇaṃ pūshaṇaṃ saṃ yáthā ṣatā́ | saṃ sahásrā kā́rishac carshaṇíbhya ān āvír gūḷha vásū karat suvédā no vásū karat || 15 || á mā pūshann úpa drava ṣaṅsishaṃ nu te apikarṇa aghṛiṇe | aghá aryó árātayaḥ || 16 || 3 ||

Admire O friends, the knowledge-imparting divine speech through your newly composed songs and let the language be freely enriched. 11

You, the divine speech, are the one, that yields nourishment to the powerful self-enlightened band of men. You are the one, that is always anxious to gratify dynamic men. You are the one, that traverses the sky in splendour, shedding delight. 12

May you milk out for the man of knowledge twofold blessings; the divine speech which furnishes the milk of wisdom, to the universe, and the richness of ideas which is food for all. 13

I praise you, O vital elements, for the distribution of wealth; you are achiever of great deeds like the resplendent one, sagacious like a virtuous, adorable as a man of justice, and munificent as one all-pervading. 14

I now, glorify the brilliant vigour of the troops of cloud-bearing winds, who are loud-sounding, irresistible, cherishing, whereby hundred and thousands of treasures are bestowed collectively upon men. May that troop make hidden wealth manifest; may it render the wealth easily accessible to us. 15

Hasten to me, O provider of nourishment; O radiant divine Lord. May you repel all deadly assailing adversaries. I whisper my praises at your close proximity. 16

॥४॥ मा काकम्बीरमुद्वृहो वनस्पतिमशस्तीर्वि हि नीनशः ।
मोत सूरो अह एवा चन ग्रीवा आदधते वेः ॥१७॥
दृतेरिव तेऽवृकमस्तु सख्यम् । अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥१८॥
परो हि मर्त्यैरसि समो देवैरुत श्रिया ।
अभि ख्यः पूषन्पृतनासु नस्त्वमवा नूनं यथा पुरा ॥१९॥

má kakambíram úd vṛiho vánaspátim áṣastīr ví hí nínaṣaḥ | mótá sū́ro áha evá caná grīvā́ ādádhate véḥ || 17 || dṛ́iter iva te 'vṛikám astu sakhyám | áchidrasya dadhanvátaḥ súpūrṇasya dadhanvátaḥ || 18 || paró hí mártyair ási samó devaír utá ṣriyā́ | abhí khyaḥ pūshan pṛ́itanasu nas tvám ávā nūnám yáthā purā́ || 19 ||

वामी वामस्य धूतयः प्रणीतिरस्तु सूनृता ।
देवस्य वा मरुतो मर्त्यस्य वेजानस्य प्रयज्यवः ॥२०॥
सद्यश्चिद्यस्य चर्कृतिः परि द्यां देवो नैति सूर्यः ।
त्वेषं शवो दधिरे नाम यज्ञियं मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः ॥२१॥
सकृद्ध द्यौरजायत सकृद्भूमिरजायत ।
पृश्न्या दुग्धं सकृत्पयस्तदन्यो नानु जायते ॥२२॥

vāmī́ vāmásya dhūtayaḥ práṇītir astu sūnṛ́itā | devásya vā maruto mártyasya vejānásya prayajyavaḥ || 20 || sadyáṣ cid yásya carkṛitíḥ pári dyā́m devó naíti sū́ryaḥ | tveshám ṣávo dadhire nā́ma yajñíyam marúto vṛitrahám ṣávo jyéshṭham vṛitrahám ṣávaḥ || 21 || sakṛ́id dha dyaúr ajāyata sakṛ́id bhū́mir ajāyata | pṛ́iṣnyā dugdhám sakṛ́it páyas tád anyó nā́nu jāyate || 22 || 4 ||

O provider of nourishment, may you not let any one uproot the forest trees, with host of crows and other birds on them. May you utterly destroy those who are my revilers. Let not the adversary ensnare me; as a hunter sets snares for birds. 17

May your friendship be unbroken, like a flawless skin forming a surface of curds. 18

O the provider of nourishment, supreme are you above mortals. You are equal in glory to the immortal divines. Therefore O Lord, regard us favourably in battles; defend us now as you have been defending others formerly. 19

O winds divine, impetuous, performer of admirable acts, widely admired, may your excellent, pleasant and truthful sound be our guide to desirable wealth of Nature's bounties and the mortals who admire you. 20

They are the ones whose glory spreads quickly round the heavens, like the light of the divine sun. These thunder-bearing winds possess brilliance and strength that humiliates and destroys the darkness and is adorable and most excellent. 21

Once, indeed, once the heaven was generated; once only once, was the earth formed; once only were the creative elements of heaven and earth milked; no second after this is born thus (in the present creation). 22

(४९.) एकोनपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य भारद्वाज ऋजिश्वा ऋषिः । विश्वे देवा देवताः । (१-१४) प्रथमादिचतुर्दशर्चां त्रिष्टुप्, (१५) पञ्चदश्याश्च शक्वरी छन्दसी ॥

॥५॥ स्तुषे जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता ।
त आ गमन्तु त इह श्रुवन्तु सुक्षत्रासो वरुणो मित्रो अग्निः ॥१॥
विशोविश ईड्यमध्वरेष्वदृप्तक्रतुमरतिं युवत्योः ।
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य केतुमरुषं यजध्यै ॥२॥
अरुषस्य दुहितरा विरूपे स्तृभिरन्या पिपिशे सूरो अन्या ।
मिथस्तुरा विचरन्ती पावके मन्म श्रुतं नक्षत ऋच्यमाने ॥३॥

49.

Stushé jánaṃ suvratáṃ návyasībhir gīrbhír mitrávárunā sumnayántā | tá ā́ gamantu tá ihá ṣruvantu sukshatrā́so várunọ mitró agníḥ || 1 || viṣó-viṣa íḍyam adhvaréshv ádriptakratum aratíṃ yuvatyóḥ | diváḥ ṣíṣuṃ sáhasaḥ sūnúm agníṃ yajñásya ketúm arusháṃ yájadhyai || 2 || arushásya duhitárā vírūpe stṛíbhir anyā́ pipiṣé sū́ro anyā́ | mithastúrā vicárantī pāvaké mánma ṣrutáṃ nakshata ṛicyámāne || 3 ||

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारं रथप्राम् ।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥४॥
स मे वपुश्छदयदश्विनोर्यो रथो विरुक्मान्मनसा युजानः ।
येन नरा नासत्येषयध्यै वर्तिर्याथस्तनयाय त्मने च ॥५॥
॥६॥ पर्जन्यवाता वृषभा पृथिव्याः पुरीषाणि जिन्वतमप्यानि ।
सत्यश्रुतः कवयो यस्य गीर्भिर्जगतः स्थातर्जगदा कृणुध्वम् ॥६॥

prá vāyúm áchā bṛihatī́ manīshā́ bṛihádrayiṃ viṣvávāraṃ rathaprā́m | dyutádyāmā niyútaḥ pátyamānaḥ kavíḥ kavím iyakshasi prayajyo || 4 || sá me vápuṣ chadayad aṣvínor yó rátho virúkmān mánasā yujānáḥ | yéna narā nāsatyeshayádhyai vartír yāthás tánayāya tmáne ca || 5 || 5 ||

párjanyavātā vṛishabhā pṛithivyā́ḥ púrīshāṇi jinvatam ápyāni | sátyaṣrutaḥ kavayo yásya gīrbhír jágata sthātar jágad ā́ kṛiṇudhvam || 6 ||

49

In these new hymns I express my admiration of the man who is an observant of his duty, and also all glories to the beneficient cosmic forces of light and warmth. May they, the mighty ones, the sun, the ocean and the terrestrial fire come to bless our worship, and listen to our praises. 1

I inspire the worshipper to extol the adorable fire-divine, whose every act is free from arrogance, and who is worthy of adoration on all auspicious occasions of every man. He is the son of young parents (heaven and earth), the child of heaven, the source of strength, and a brilliant red banner of universal cosmic sacrifice. 2

May the two daughters of various forms, of whom one (the moon) glitters with stars, the other is the bright sun, mutually opposed, proceeding diversely, purifying all things, and worthy of our laudation, be pleased by the praise, they hear from us. 3

May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot and most wealthy. May this most adorable Lord of harnessed horses, promptly show favour to his adorer. 4

May that splendid cosmic chariot of twin-divines, harnessed at mere thought, envelop my soul and body with radiance. O ever-true promotors of sacred works, you grace the home of the leading worshipper with your presence to give strengthening food to us and our children. 5

O cloud-bearing winds, showerers of rain, may you send all available waters from firmament. O sagacious vital principles, listeners of eulogies, sustainers of the world, may you multiply the moveable wealth of your praisers. 6

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात् ।
ग्नाभिरच्छिद्रं शरणं सजोषा दुराधर्षं गृणते शर्म यंसत् ॥७॥
पथस्पथः परिपतिं वचस्या कामेन कृतो अभ्यानळर्कम् ।
स नो रासच्छुरुधश्चन्द्राग्रा धियंधियं सीषधाति प्र पूषा ॥८॥
प्रथमभाजं यशसं वयोधां सुपाणिं देवं सुगभस्तिमृभ्वम् ।
होता यक्षद्यजतं पस्त्यानामग्निस्त्वष्टारं सुहवं विभावा ॥९॥

pā́vīravī kanyā̀ citrā́yuḥ sárasvatī vīrápatnī dhíyaṃ dhāt | gnā́bhir áchidraṃ ṣaraṇáṃ sajóshā durādhársham̥ griṇaté ṣárma yaṅsat || 7 || pathás-pathaḥ páripatiṃ vacasyā́ kā́mena kṛitó abhy ā̀naḷ arkám | sá no rāsac churúdhaṣ candrā́grā dhíyaṃ-dhiyaṃ sīshadhāti prá pūshā́ || 8 || prathamabhā́jaṃ yaṣásaṃ vayodhā́ṃ supāṇíṃ deváṃ sugábhastim ṛ́bhvam | hótā yakshad yajatám pastyā̀nām agnís tváshṭāraṃ suhávaṃ vibhā́vā || 9 ||

भुवनस्य पितरं गीर्भिराभी रुद्रं दिवा वर्धया रुद्रमक्तौ ।
बृहन्तमृष्वमजरं सुषुम्नमृधग्घुवेम कविनेषितासः ॥१०॥
॥७॥ आ युवानः कवयो यज्ञियासो मरुतो गन्त गृणतो वरस्याम् ।
अचित्रं चिद्धि जिन्वथा वृधन्त इत्था नक्षन्तो नरो अङ्गिरस्वत् ॥११॥
प्र वीराय प्र तवसे तुरायाजा यूथेव पशुरक्षिरस्तम् ।
स पिस्पृशति तन्वि श्रुतस्य स्तृभिर्न नाकं वचनस्य विपः ॥१२॥

bhúvanasya pitáraṃ gīrbhír ābhí rudráṃ dívā vardháyā rudrám aktaú | bṛihántam ṛishvám ajáraṃ sushumnám ṛ́dhag ghuvema kavíneshitásaḥ || 10 || 6 ||

ā́ yuvānaḥ kavayo yajñiyāso máruto gantá griṇató varasyā́m | acitráṃ cid dhí jínvathā vṛidhánta itthā́ nákshanto naro aṅgirasvát || 11 || prá vīrā́ya prá tavásc turā́yā́jā yūthéva paṣurákshir ástam | sá pispṛiṣati tanvì ṣrutásya stṛíbhir ná nā́kaṃ vacanásya vípaḥ || 12 ||

May the purifying, amiable and graceful divine speech, the damsel of brave, lord of heaven, bless our pious rite; may she, together with all dearest associates of Nature's bounties ; be well-pleased, and bestow upon her devotee comfortable home, flawless and impenetrable to wind and rain, and grant him felicity. 7

May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow-heads. May the provider of nutritions make our intellects effective. 8

May the enkindled fire-divine, glorious, the invoker of Nature's bounties, bring for worship the architect of universe, the first maker of forms, the giver of life-span and liberal donor and acceptor like hands. He is worthy of adoration by householders and easy to be invoked. 9

With these hymns, we exalt the breath-divine by day, the breath-divine by night. Inspired by the poet sages, we invoke Him, the mighty, the blissful, undecaying, endowed with felicity, and the source of prosperity. 10

O ever-youthful, wise and adorable wind-divine, may you please come to your admirer and inspire the leading priests. Please spread through the firmament, like rays of light, and refresh the desert with rain. 11

I admire the valiant, powerful band of clouds, swift-moving ; swift like herdsman who drives his herd to the stall. May this band of clouds be adorned with the symphony of pious worshippers, just as the firmament is studded with the galaxy of stars. 12

यो रजांसि विममे पार्थिवानि त्रिश्चिद्विष्णुर्मनवे बाधिताय ।
तस्य ते शर्मन्नुपदद्यमाने राया मदेम तन्वा३ तना च ॥१३॥
तन्नोऽहिर्बुध्न्यो अद्भिरर्कैस्तत्पर्वतस्तत्सविता चनो धात् ।
तदोषधीभिरभि रातिषाचो भगः पुरंधिर्जिन्वतु प्र राये ॥१४॥
नु नो रयिं रथ्यं चर्षणिप्रां पुरुवीरं मह ऋतस्य गोपाम् ।
क्षयं दाताजरं येन जनान्स्पृधो अदेवीरभि च क्रमाम विश आदेवीरभ्यश्नवाम ॥१५॥

yó rájāṅsi vimamé pā́rthivāni trís cid víshṇur mánave badhitā́ya | tásya te sármann upadadyámāne rāyā́ madema tanvā̀ tánā ca || 13 || tán nó 'hir budhnyò adbhír arkaís tát párvatas tát savitā́ cáno dhāt | tád óshadhībhir abhí rātishā́co bhágaḥ púraṃdhir jinvatu prá rāyé || 14 || nú no rayím rathyàm carshaṇiprā́m puruvíram mahá ṛitásya gopā́m | kshā́yam dātājáram yéna jánān spṛídho ádevīr abhí ca krámāma víṣa ā́devīr abhy àṣnávāma || 15 || 7 ||

(५०) पञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य भारद्वाज ऋजिश्वा ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥८॥ हुवे वो देवीमदितिं नमोभिर्मृळीकाय वरुणं मित्रमग्निम् ।
अभिक्षदामर्यमणं सुशेवं त्रातॄन्देवान्त्सवितारं भगं च ॥१॥
सुज्योतिषः सूर्य दक्षपितॄननागास्त्वे सुमहो वीहि देवान् ।
द्विजन्मानो य ऋतसापः सत्याः स्वर्वन्तो यजता अग्निजिह्वाः ॥२॥

50

Huvé vo devím áditim námobhir mṛiḷīkáya váruṇam mitrám agním | abhikshadā́m aryamáṇam suṣévam tratrī́n devā́n savitā́ram bhā́gam ca || 1 || sujyótishaḥ sūrya dákshapitṝn anāgāstvé sumaho vīhi devā́n | dvijánmāno yá ṛitasā́paḥ satyā́ḥ svàrvanto yajatā́ agnijihvā́ḥ || 2 ||

O all pervading Lord, may we be happy in a home, in riches, in person, and in children, bestowed upon us by you. You measure out all the terrestrial regions in three steps, and guard mankind from the calumny of the forces of darkness. 13

Sweet be the song of mine to the cloud of the midspace, the mountains, the sun, floods, and lightning. Sweet be the plants to Nature's bounties, which accept oblations. May the all-wise, gracious Lord be propitious to us for the acquirement of riches. 14

Grant us, O universal Nature's bounties, riches consisting of vehicles, numerous help-mates, many offsprings, wealth for providing efficiency to our solemn ceremonies, and a lasting home, free from decay, wherewith we may overcome malevolent and unrighteous people and afford support to those to whom the supreme Lord is gracious. 15

50

I invoke with adoration, the Lord who is infinite, virtuous, friendly, guide, judicious, the overcomer of adversaries, worthy of praise, and source of creative genius, and the gracious. I invoke all protective powers also for felicity and happiness. 1

O radiant source of all illuminations, may you render the luminous cosmic powers of divine origin, kind and tender towards us. They are twice-born (once in the space, and secondly on the earth), desirous of worship, observants of truth, possessors of wealth and worthy of honour. Their tongue is like the flames of fire. 2

उत द्यावापृथिवी क्षत्रमुरु बृहद्रोदसी शरणं सुषुम्ने ।
महस्करथो वरिवो यथा नोऽस्मे क्षयाय धिषणे अनेहः ॥३॥
आ नो रुद्रस्य सूनवो नमन्तामद्या हूतासो वसवोऽधृष्टाः ।
यदीमर्भे महति वा हितासो बाधे मरुतो अह्वाम देवान् ॥४॥
मिम्यक्ष येषु रोदसी नु देवी सिषक्ति पूषा अभ्यर्धयज्वा ।
श्रुत्वा हवं मरुतो यद्ध याथ भूमा रेजन्ते अध्वनि प्रविक्ते ॥५॥

utá dyāvāpṛithivī kshatrám urú bṛihád rodasī ṣaraṇáṃ sushumne | mahás karatho várivo yáthā no 'smé ksháyāya dhishaṇe anehá̄ḥ || 3 || ā́ no rudrásya sūnávo namantām adyā́ hūtā́so vásavó 'dhṛishṭāḥ | yád īm árbhe mahatí vā hitā́so bādhé marúto áhvāma devā́n || 4 || mimyáksha yéshu rodasī́ nú deví́ síshakti pūshā́ abhyardhayájvā | ṣrutvā́ hávam maruto yád dha yāthá bhū́mā rejante ádhvani právikte || 5 || 8 ||

॥८॥ अभि त्यं वीरं गिर्वणसमर्चेन्द्रं ब्रह्मणा जरितर्नवेन ।
श्रवदिद्धवमुप च स्तवानो रासद्वाजाँ उप महो गृणानः ॥६॥
ओमानमापो मानुषीरमृक्तं धात तोकाय तनयाय शं योः ।
यूयं हि ष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्रीः ॥७॥

abhí tyáṃ vīráṃ gírvaṇasam arcéndram bráhmaṇā jaritar návena | ṣrávad íd dhávam úpa ca stávāno rā́sad vā́jāñ úpa mahó gṛiṇānáḥ || 6 || omā́nam āpo mānushīr ámṛiktaṃ dhāta tokā́ya tánayāya ṣáṃ yóḥ | yūyáṃ hí shṭhā́ bhishájo mātṛítamā víṣvasya sthātúr jágato jánitrīḥ || 7 ||

May you, O mighty heaven and earth, provide us strength and spacious habitation for our comfort. May you bless us so that immense wealth becomes ours. May you, O beneficent powers, keep sinful tendencies away from us. 3

May the offsprings of cosmic vitality, granters of dwellings, invincible, invoked on this occasion lovingly bend down to lift us up. Hence, we call upon the divine vital principles, so that they become our helpers in difficulty, great or small. 4

They are the ones, with whom the divine powers of heaven and earth are associated and whom the granter of nourishment, the granter of prosperity, honours. When O cloud-bearing winds, on our invocation, you come hither, then on your diverse paths, all beings tremble. 5

O worshipper, may you glorify that supreme resplendent Lord, with a new hymn, who is worthy of adoration. May He, so glorified, hear our invocation. May He, so lauded, bestow upon us abundant nourishment. 6

O waters, friendly to mankind, may you unceasingly provide life-preserving food for the perpetuation of our sons and grandsons. May you grant us security and cast off all evils from us. Verily, you are more than motherly physicians to us, you are the father of the stationary and moveable creation. 7

आ नो देवः सविता त्रायमाणो हिरण्यपाणिर्यजतो जगम्यात् ।
यो दत्रवाँ उषसो न प्रतीकं व्यूर्णुते दाशुषे वार्याणि ॥८॥
उत त्वं सूनो सहसो नो अद्या देवाँ अस्मिन्नध्वरे ववृत्याः ।
स्यामहं ते सदमिद्रातौ तव स्यामग्नेऽवसा सुवीरः ॥९॥
उत त्या मे हवमा जग्म्यातं नासत्या धीभिर्युवमङ्ग विप्रा ।
अत्रिं न महस्तमसोऽमुमुक्तं तूर्वतं नरा दुरितादभीके ॥१०॥
॥१०॥ ते नो रायो द्युमतो वाजवतो दातारो भूत नृवतः पुरुक्षोः ।
दशस्यन्तो दिव्याः पार्थिवासो गोजाता अप्या मृळता च देवाः ॥११॥

no deváḥ savitā́ trā́yamāṇo híraṇyapāṇir yajató jagamyāt | yó dátravāñ usháso ná prátīkam vyūrṇuté dāṣúshe vā́ryāṇi || 8 || utá tvám sūno sahaso no adyá devā́ñ asmínn adhvaré vavṛityāḥ | syā́m ahám te sádam íd rātaú táva syām agné 'vasā suvī́raḥ || 9 || utá tyā́ me hávam ā́ jagmyātaṃ nā́satyā dhībhír yuvám aṅgá viprā | átriṃ ná mahás támaso 'mumuktaṃ tū́rvataṃ narā duritā́d abhī́ke || 10 || ७ ||

té no rāyó dyumáto vā́javato dātā́ro bhūta nṛivátaḥ purukshóḥ | daṣasyánto divyā́ḥ pā́rthivāso gójātā ápyā mṛiḷátā ca devāḥ || 11 ||

ते नो रुद्रः सरस्वती सजोषा मीळ्हुष्मन्तो विष्णुर्मृळन्तु वायुः ।
ऋभुक्षा वाजो दैव्यो विधाता पर्जन्यावाता पिप्यतामिषं नः ॥१२॥
उत स्य देवः सविता भगो नोऽपां नपादवतु दानु पप्रिः ।
त्वष्टा देवेभिर्जनिभिः सजोषा द्यौर्देवेभिः पृथिवी समुद्रैः ॥१३॥

té no rudráḥ sárasvatī sajóshā mīḷhúshmanto víshṇur mṛiḷantu vāyúḥ | ṛibhukshā́ vā́jo daívyo vidhātā́ parjányāvā́tā pipyatām ísham naḥ || 12 || utá syá deváḥ savitā́ bhágo no 'pā́m nápād avatu dā́nu pápriḥ | tváshṭā devébhir jánibhiḥ sajóshā dyaúr devébhiḥ pṛithiví samudraíḥ || 13 ||

May the adorable creator, the preserver, the possessor of golden radiance, come to bless us. He, who is splendid like the first light of the dawn, disperses excellent riches to the offerer of the oblation. 8

And may you, O source of strength, bring back today the divine forces to bless our noble deeds. May I always enjoy your favours. May I, through your protection, O adorable Lord, be blessed with excellent descendants. 9

O wise, ever-true twin-divines, come quickly to my invocation, supported by dedicatory acts. May you extricate us from thick darkness, as you could extricate the three-fold free sage and protect us. May you O leaders, protect us from the danger of life-conflicts. 10

O divine powers, may you bestow on us splendid riches, and brave sons, admired by all. O celestial luminaries and terrestrial vital powers, offsprings of midspace and children of waters, please grant us our wishes and make us happy. 11

May the Lord of cosmic vitality, the vital breath, the divine speech, and the all-pervading wind send to us rains and make us happy. May the divine powers, rich in spiritual, physical, and creative energy, grant us abundant nourishment. 12

And may the divine Lord of creativity, and the Lord of lightning, whilst pouring down gifts be gracious to us ; and may the creator of the cosmic forces, along with Nature's bounties, such as the firmament, the earth, and the oceans protect us. 13

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
विश्वे देवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥१४॥
एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यर्कैः ।
ग्ना हुतासो वसवोऽधृष्टा विश्वे स्तुतासो भूता यजत्राः ॥१५॥

utá nó 'hir budhnyàḥ sriṇotv ajá ékapāt pṛithiví samudráḥ | vísve devá ṛitāvṛídho huvānā́ stutā́ mántrāḥ kavisastā́ avantu || 14 || evá nápāto máma tásya dhībhír bharádvājā abhy àrcanty arkaíḥ | gnā́ hutā́so vásavó 'dhṛishṭā vísve stutā́so bhūtā yajatrāḥ || 15 || 10 ||

(५१) एकपञ्चाशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य भारद्वाज ऋजिश्वा ऋषिः । विश्वे देवा देवताः । (१-१२) प्रथमादिद्वादशर्चां त्रिष्टुप्, (१३-१५) त्रयोदश्यादितृचस्योष्णिक्, (१६) षोडश्याश्चानुष्टुप् छन्दांसि ॥

॥११॥ उदु त्यच्चक्षुर्महि मित्रयोराँ एति प्रियं वरुणयोरदब्धम् ।
ऋतस्य शुचि दर्शतमनीकं रुक्मो न दिव उदिता व्यद्यौत् ॥१॥
वेद यस्त्रीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः ।
ऋजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सूरो अर्य एवान् ॥२॥
स्तुष उ वो मह ऋतस्य गोपानदितिं मित्रं वरुणं सुजातान् ।
अर्यमणं भगमदब्धधीतीनच्छा वोचे सधन्यः पावकान् ॥३॥

51.

Ud u tyác cákshur máhi mitráyor ā́ṅ éti priyám̱ váruṇayor ádabdham | ṛitásya súci darsatám ánīkam̱ rukmó ná divá údita vy àdyaut || 1 || véda yás tríṇi vidáthāny eshām̱ devā́nām̱ jánma sanutár ā́ ca vípraḥ | ṛijú márteshu vṛijiná ca pásyann abhí cashṭe sū́ro aryá evān || 2 || stushá u vo mahá ṛitásya gopā́n áditim mitrám̱ váruṇam̱ sujātā́n | aryamáṇam bhágam ádabdhadhītīn áchā voce sadhanyàḥ pāvakā́n || 3 ||

May the eternal and infinite Lord of universe hear us. May the earth and ocean hear us ; may the universal divine powers, who are exalted by our adoration and invoked and praised by us, protect us. Our mystical prayers are addressed to them and they have been glorified by sages of all times. 14

Thus we, the sons of the race of sagacious devotees, worship you, O Lord, along with your cosmic forces. And to that effect, we perform our sacred rites and chant holy hymns. O adorable powers, you have been showing respect and regard ; you are givers of dwellings and are invincible. May you, along with your associated energies, ever be adored. 15

51

That expansive unobstructive, and dear radiant sun, as if, an eye of the cosmic light and plasma, is moving upward. The pure and lovely face of the holy order shines like golden ornament of heaven in its rising. 1

He, the sage, the sun-divine, knows the three cognizable worlds ; and also the mysterious birth of Nature's bounties, be it near or far. He, the sun divine, is seen, as if, beholding good and evil acts of mortals ; and thenceforth manifests the merits of their intentions. 2

I glorify you, O sun-divine, O protector of mighty eternal law, you are known by your attributive names, like the mother infinite, the Lord of cosmic light and the Lord of plasma, the venerable justice personified, and supreme grace. I celebrate Nature's bounties, whose acts are unimpeded, who are bestowers of wealth, and dispensers of purity. 3

रि॒शाद॑सः स॒त्प॑तीँ॒रद॑ब्धान्म॒हो राज्ञः॑ सुवस॒नस्य॑ दा॒तॄन् ।
यूनः॑ सुक्ष॒त्रान्क्षय॑तो दि॒वो नॄना॑दि॒त्यान्या॒म्यदि॑तिं दुवो॒यु ॥४॥
द्यौ३॒ष्पितः॑ पृथिवि॒ मात॒रध्रु॒गग्ने॑ भ्रातर्वसवो मृ॒ळता॑ नः ।
विश्व॑ आदित्या अदिते स॒जोषा॑ अ॒स्मभ्यं॒ शर्म॑ बहु॒लं वि य॑न्त ॥५॥

॥१२॥ मा नो॒ वृका॑य वृ॒क्ये॑ समस्मा अघाय॒ते री॑रधता यजत्राः ।
यू॒यं हि ष्ठा र॒थ्यो॑ नस्त॒नूनां॑ यू॒यं दक्ष॑स्य॒ वच॑सो ब॒भूव ॥६॥

risā́dasaḥ sátpatīm̐r ádabdhān mahó rā́jñaḥ suvasanásya dātṝ́n | yū́naḥ sukshatrā́n ksháyato divó nṝ́n ādityā́n yāmy áditiṃ duvoyú || 4 || dyaùsh pítaḥ pŕ̥thivi mā́tar ádhrug ágne bhrātar vasavo mr̥ḷátā naḥ | víśva ādityā adite sajóshā asmábhyaṃ śárma bahuláṃ ví yanta || 5 || 11 ||

mā́ no vr̥kāya vr̥kyè samasmā aghāyaté rīradhatā yajatrāḥ | yuyáṃ hí shṭhā́ rathyò nas tanū́nāṃ yūyáṃ dákshasya vácaso babhūvá || 6 ||

मा व॒ एनो॑ अ॒न्यकृ॑तं भुजेम॒ मा तत्क॑र्म वसवो॒ यच्चय॑ध्वे ।
विश्व॑स्य॒ हि क्षय॑थ विश्वदेवाः स्व॒यं रि॒पुस्त॒न्वं॑ रीरिषीष्ट ॥७॥
नम॒ इदु॒ग्रं नम॒ आ वि॑वासे॒ नमो॑ दाधार पृथि॒वीमु॒त द्याम् ।
नमो॑ दे॒वेभ्यो॒ नम॑ ईश एषां कृ॒तं चि॒देनो॒ नम॒सा वि॑वासे ॥८॥
ऋ॒तस्य॑ वो र॒थ्यः॑ पू॒तद॑क्षानृ॒तस्य॑ पस्त्य॒सदो॒ अद॑ब्धान् ।
ताँ आ नमो॑भिरुरु॒चक्ष॑सो॒ नॄन्विश्वा॑न्व॒ आ न॑मे म॒हो यज॑त्राः ॥९॥

mā́ va éno anyákr̥tam bhujema mā́ tát karma vasavo yác cáyadhve | víśvasya hí ksháyatha viśvadevāḥ svayáṃ ripús tanvàṃ rīrishīshṭa || 7 || náma íd ugráṃ náma ā́ vivāse námo dādhāra pr̥thivī́m utá dyā́m | námo devébhyo náma īśa eshāṃ kr̥táṃ cid éno námasā́ vivāse || 8 || r̥tásya vo rathyàḥ pūtádakshān r̥tásya pastyasádo ádabdhān | tā́m̐ ā́ námobhir urucákshaso nṝ́n víśvān va ā́ name mahó yajatrāḥ || 9 ||

O divinities, the suns-divine, the offsprings of mother-infinity, the scatterers of the malevolent, the defender of virtuous, the irresistible, the mighty, the donors of good dwellings, ever-young, very powerful over wide dominions, and leaders of heaven, I seek your refuge with adoration. 4

O father heaven, the infallible mother earth, the brother fire, and you, O giver of life-breath, may you all grant us happiness. O mother infinite and sons of mother infinity, may you, with one mind, bestow upon us your manifold protection. 5

Subject us not, O adorable bounties, to evil creatures, wolf-like, or like a robber, nor to any one designing us harm. Verily, you are the one who guide us aright and you are the rulers of our vigour and speech. 6

Let us not suffer for the sin of others, nor do that which, O regions-divine, you prohibit. O universal cosmic powers, controllers of the universe, may the one, who hurts us, be the victim of his own designs. 7

Reverence be to the mighty ; reverence I adopt. Reverence sustains earth and heaven; reverence to Nature's bounties; reverence overwhelms them. I offer penance in the form of reverence for sins, which may have been committed by me. 8

O adorable Nature's bounties, I venerate you with reverential salutations. You are mighty, the regulators of cosmic sacrifice, pure in your spirit, infallible, dwellers in the chamber of cosmic worship, unsubdued, far-seeing and leaders of cosmic order. 9

ते हि श्रेष्ठवर्चसस्त उ नस्तिरो विश्वानि दुरिता नयन्ति ।
सुक्षत्रासो वरुणो मित्रो अग्निर्ऋतधीतयो वक्मराजसत्याः ॥१०॥

॥१२॥ ते न इन्द्रः पृथिवी क्षाम वर्धन्पूषा भगो अदितिः पञ्च जनाः ।
सुशर्माणः स्ववसः सुनीथा भवन्तु नः सुत्रात्रासः सुगोपाः ॥११॥
नू सद्मानं दिव्यं नंशि देवा भारद्वाजः सुमतिं याति होता ।
आसानेभिर्यजमानो मियेधैर्देवानां जन्म वसूयुर्ववन्द ॥१२॥

té hí sréshtha-
varcasas tá u nas tiró vísvāni duritá náyanti | sukshatráso **váruṇo** mitró agnír ṛitádhītayo vakmarájasatyāḥ || 10 || 12 ||

té na índraḥ pṛithiví kshama vardhan pūshá bhágo **áditiḥ** páñca jánāḥ | suṣármāṇaḥ svávasaḥ sunīthá bhávantu **naḥ** sutrātrásaḥ sugopáḥ || 11 || nú sadmánaṃ divyáṃ náṅṣi **devā** bhāradvājaḥ sumatíṃ yāti hótā | āsānébhir yájamāno **miyédhair** devánāṃ jánma vasūyúr vavanda || 12 ||

अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।
दविष्ठमस्य सत्पते कृधी सुगम् ॥१३॥
ग्रावाणः सोम नो हि कं सखित्वनाय वावशुः ।
जही न्यत्रिणं पणिं वृको हि षः ॥१४॥
यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः ।
कर्ता नो अध्वन्ना सुगं गोपा अमा ॥१५॥
अपि पन्थामगन्महि स्वस्तिगामनेहसम् ।
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥१६॥

ápa tyáṃ
vṛijináṃ ripúṃ stenám agne durādhyàm | davishṭhám asya **satpate** kṛidhí sugám || 13 || grávāṇaḥ soma no hí kaṃ sa-**khitvanáya** vāvaṣúḥ | jahí ny àtríṇam paṇíṃ vṛíko hí sháḥ || **14** || yūyáṃ hí shṭhá sudānava índrajyeshṭhā abhídyavaḥ | **kártā** no ádhvann á sugáṃ gopá amá || 15 || ápi pánthām **aganmahi** svastigám anehásam | yéna víṣvāḥ pári dvísho **vṛiṇákti** vindáte vásu || 16 || 13 ||

For, these are they who excell in splendour. They guide us safely through all our troubles. They are friendly, shining, adorable, mighty rulers, true-minded and faithful to those who are intensely dedicated to your service. 10

May they, the earth, the mother infinite, the sun, the gracious, the provider of food and the five-fold people increase our habitable land. May they, giving good help, good refuge, and good guidance, be our good deliverers and good preservers. 11

O divine powers, may the bearer of wisdom, the invoker, quickly obtain divine shelter as he solicits your goodwill. He is the promoter of sacred works, and along with his pious associates, seeks wisdom and pays tributes to Nature's bounties. 12

O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy. 13

O blissful Lord, our two faculties, emotional and physical, like two grinding stones, are anxious for your love. May you destroy the voracious instinct of greed, for verily, it is a wolf. 14

O Nature's bounties, resplendent Lord being your chief, you are most munificent and illustrious. May you give us good paths for travel and guard well at home. 15

We have travelled along a road that leads to peace and prosperity and is free from evil. This is the road whereon a man escapes all hurdles and attains riches. 16

(५२) द्विपञ्चाशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य भारद्वाज ऋजिश्वा ऋषिः । विश्वे देवा देवताः । (१-६, १३, १५-१७) प्रथमादितृचद्वयस्य त्रयोदश्या ऋचः पञ्चदश्यादितृचस्य च त्रिष्टुप्, (७-१२) सप्तम्यादितृचद्वयस्य गायत्री, (१४) चतुर्दश्याश्च जगती छन्दांसि ॥

॥१४॥ न तद्दिवा न पृथिव्यानु मन्ये न यज्ञेन नोत शमीभिराभिः ।
उब्जन्तु तं सुभ्व१ः पर्वतासो नि हीयतामतियाजस्य यष्टा ॥१॥
अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निनित्सात् ।
तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषमभि तं शोचतु द्यौः ॥२॥

52.

Ná tád divá ná prithivyánu manye ná yajñéna nótá ṣámībhir ābhíḥ | ubjántu tám subhvàḥ párvatāso ní hīyatām atiyājásya yashṭá || 1 || áti vā yó maruto mányate no bráhma vā yáḥ kriyámāṇaṃ nínitsāt | tápūṅshi tásmai vṛijínáni santu brahmadvísham abhí táṃ ṣocatu dyaúḥ || 2 ||

किमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वाहुरभिशस्तिपां नः ।
किमङ्ग नः पश्यसि निद्यमानान्ब्रह्मद्विषे तपुषिं हेतिमस्य ॥३॥
अवन्तु मामुषसो जायमाना अवन्तु मा सिन्धवः पिन्वमानाः ।
अवन्तु मा पर्वतासो ध्रुवासोऽवन्तु मा पितरो देवहूतौ ॥४॥
विश्वदानीं सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम् ।
तथा करद्वसुपतिर्वसूनां देवाँ ओहानोऽवसागमिष्ठः ॥५॥

kím aṅgá tvā bráhmaṇaḥ soma gopáṃ kím aṅgá tvāhur abhiṣastipáṃ naḥ | kím aṅgá naḥ paṣyasi nidyámānān brahmadvíshe tápushiṃ hetím asya || 3 || ávantu mám usháso jáyamānā ávantu mā síndhavaḥ pínvamānāḥ | ávantu mā párvatāso dhruvásó 'vantu mā pitáro deváhūtau || 4 || viṣvadánīṃ sumánasaḥ syāma páṣyema nú sū́ryam uccárantam | táthā karad vásupatir vásūnāṃ deváň óhānó 'vasá-gamishṭhaḥ || 5 || 14 ||

52

I do not regard the force on the earth or the power in heaven, as comparable to the sanctity of sacrifice and sacred rites. Let, then, the mighty mountains crush him down. Let the worship of a boastful worshipper be made humble. 1

O vital principles, may the sun in heaven scorch that man and may agonies of burning be inflicted on that faithless who thinks himself superior to us, and who seeks to depreciate the worship, that we offer. 2

Why then, do they, O blissful Lord, call you the protector of god-loving people ? And our defender against calumny ? Why do you let us be humiliated ? May you cast your bolt of justice at him who denies devotion. 3

May the dawns, as they spring to life, preserve me ; and may the rivers, as they swell preserve me, may the first-set mountains preserve me ; may the progenitors, when I call on divine powers, preserve me. 4

May we, at all seasons be possessed of healthy minds; and may we behold the sun, when he arises. May the affluent Lord of riches, observant, conveyer of our oblations to Nature's bounties, make us worthy of these rewards. 5

॥१६॥ इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना ।
पर्जन्यो न ओषधीभिर्मयोभुरग्निः सुशंसः सुहवः पितेव ॥६॥
विश्वे देवास आ गत शृणुता म इमं हवम् । एदं बर्हिर्नि षीदत ॥७॥
यो वो देवा घृतस्नुना हव्येन प्रतिभूषति । तं विश्व उप गच्छथ ॥८॥
उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये । सुमृळीका भवन्तु नः ॥९॥
विश्वे देवा ऋतावृध ऋतुभिर्हवनश्रुतः । जुषन्तां युज्यं पयः ॥१०॥

índro nédishṭham ávasā́gamishṭhaḥ sárasvatī síndhubhiḥ pínvamānā | parjányo na óshadhībhir mayobhúr agníḥ suśáṅsaḥ suhávaḥ pitéva || 6 || víśve devāsa ā́ gata śṛiṇutā́ ma imáṃ hávam | édám barhír ní shīdata || 7 || yó vo devā ghṛitásnunā havyéna pratibhū́shati | táṃ víśva úpa gachatha || 8 || úpa naḥ sūnávo gíraḥ śṛiṇvántv amṛítasya yé | sumṛiḷīkā́ bhavantu naḥ || 9 || víśve devā́ ṛitāvṛídha ṛitúbhir havanaśrútaḥ | jushántāṃ yújyam páyaḥ || 10 || 16 ||

॥१७॥ स्तोत्रमिन्द्रो मरुद्गणस्त्वष्टृमान्मित्रो अर्यमा । इमा हव्या जुषन्त नः ॥११॥
इमं नो अग्ने अध्वरं होतर्वयुनशो यज । चिकित्वान्दैव्यं जनम् ॥१२॥
विश्वे देवाः शृणुतेमं हवं मे ये अन्तरिक्षे य उप द्यवि ष्ठ ।
ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन्बर्हिषि मादयध्वम् ॥१३॥
विश्वे देवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपाच्च मन्म ।
मा वो वचांसि परिचक्ष्याणि वोचं सुम्नेष्विद्वो अन्तमा मदेम ॥१४॥

stotrám índro marúdgaṇas tváshṭṛimān mitró aryamā́ | imā́ havyā́ jushanta naḥ || 11 || imáṃ no agne adhvaráṃ hótar vayunaśó yaja | cikitvā́n daívyaṃ jánam || 12 || víśve devāḥ śṛiṇutémáṃ hávam me yé antárikshe yá úpa dyávi shṭhá | yé agnijihvá utá vā yájatrā āsádyāsmín barhíshi mādayadhvam || 13 || víśve devá máma śṛiṇvantu yajñíyā ubhé ródasī apā́ṃ nápāc ca mánma | mā́ vo vácāṅsi paricákshyāṇi vocaṃ sumnéshv íd vo ántamā madema || 14 ||

May the sun be most prompt to favour us for our protection. May the river with its tributary, and may the clouds with herbs and vegetation be givers of happiness to us and may we invoke the fire-divine with earnestness to be like a father to us. 6

Come, O universal divine powers, hear my invocation ; and be seated in our hearts, as if, on sacred grass. 7

O divines, may you, one and all, come to him who approaches you with butter-dripped oblations, i.e. loving devotions. 8

May all sons of the immortal hear our words and be the source of happiness to us. 9

May all divine powers of universe, the augmenters of eternal law, listening to praises, chanted at düe seasons, accept our appropriate homage, which is sacred as milk. 10

May the resplendent Lord, along with vital elements, the divine architect and provider of law and order, accept our praises and these offerings. 11

O fire-divine, the invoker, cognizant of the divine assembly, may you offer, as ordained by rules, our dedicated services. 12

O divine powers, hear my invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire-divine. May you, seated in our hearts, rejoice. 13

May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss. 14

ये के च ज्मा महिनो अहिमाया दिवो जज्ञिरे अपां सधस्थे ।
ते अस्मभ्यमिषये विश्वमायुः क्षप उस्रा वरिवस्यन्तु देवाः ॥१५॥
अग्नीपर्जन्याववतं धियं मेऽस्मिन्हवे सुहवा सुष्टुतिं नः ।
इळामन्यो जनयद्गर्भमन्यः प्रजावतीरिष आ धत्तमस्मे ॥१६॥
स्तीर्णे बर्हिषि समिधाने अग्नौ सूक्तेन महा नमसा विवासे ।
अस्मिन्नो अद्य विदथे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥१७॥

ye ké ca jmá mahíno áhimāyā divó jajñiré apám sadhásthe | té asmábhyam isháye víṣvam ā́yuḥ kshápa usrá varivasyantu devā́ḥ || 15 || agnīparjanyāv ávatam dhíyam me 'smín háve suhavā sushṭutím naḥ | íḷām anyó janáyad gárbham anyáḥ prajávatīr ísha á dhattam asmé || 16 || stirṇé barhíshi samidhāné agnaú sūkténa mahá námasá vivāse | asmín no adyá vidáthe yajatrā víṣve devā havíshi mādayadhvam || 17 || 16 ||

(५३) त्रिपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । (१-७, ९-१०) प्रथमादि-सप्तर्चां नवमीदशम्योश्च गायत्री, (८) अष्टम्याश्चानुष्टुप् छन्दसी ॥

॥१.७॥ वयमु त्वा पथस्पते रथं न वाजसातये । धिये पूषन्नयुज्महि ॥१॥
अभि नो नर्यं वसु वीरं प्रयतदक्षिणम् । वामं गृहपतिं नय ॥२॥

53.

Vayám u tvā pathas pate ráthaṃ ná vájasātaye | dhiyé pūshann ayujmahi || 1 || abhí no náryam vásu vīrám práyatadakshiṇam | vāmám gṛihapatiṃ naya || 2 ||

May those mighty, with the mystic powers, born on earth or in heaven, or in the waters of interspace, condescend to grant us life of full duration for our prosperity. May Nature's bounties kindly bless us nights and mornings. 15

May the fire-divine and clouds be swift to hear my laudations and prayers. One of you generates good, the other posterity. May you, therefore, grant us food productive of descendants. 16

When the sacred grass is strewn, the fire enkindled, with hymns and with profound veneration, then O adorable divine powers, take joy in the offerings presented to you in this ceremonial congregation. 17

53

O nourisher, Lord of the path, we engage and bind you to our hymns, like a chariot yoked for bringing food. 1

May you kindly conduct us to a gracious householder, friendly to men, liberal in wealth, and giver of profuse donations. 2

अदित्सन्तं चिदाघृणे पूषन्दानाय चोदय । पणेश्चिद्वि म्रदा मनः ॥३॥
वि पथो वाजसातये चिनुहि वि मृधो जहि । साधन्तामुग्र नो धियः ॥४॥
परि तृन्धि पणीनामारया हृदया कवे । अथेमस्मभ्यं रन्धय ॥५॥
॥१८॥ वि पूषन्नारया तुद पणेरिच्छ हृदि प्रियम् । अथेमस्मभ्यं रन्धय ॥६॥
आ रिख किकिरा कृणु पणीनां हृदया कवे । अथेमस्मभ्यं रन्धय ॥७॥

áditsantam̐ cid āghṛiṇe pū́shan dā́nāya codaya | paṇéṣ cid ví mradā mánaḥ || 3 || ví pathó vā́jasātaye cinuhí ví mṛ́dho jahi | sā́dhantām ugra no dhíyaḥ || 4 || pári tṛindhi paṇīnā́m ārayā hṛ́dayā kave | áthem asmábhyam̐ randhaya || 5 || 17 ||

ví pūshann ā́rayā tuda paṇér icha hṛidí priyám | áthem — || 6 || ā́ rikha kikirā́ kṛiṇu paṇīnā́m̐ hṛ́dayā kave | áthem — || 7 ||

यां पूषन्ब्रह्मचोदनीमारां बिभर्ष्याघृणे ।
तया समस्य हृदयमा रिख किकिरा कृणु ॥८॥
या ते अष्ट्रा गोओपशाघृणे पशुसाधनी । तस्यास्ते सुम्नमीमहे ॥९॥
उत नो गोषणिं धियमश्वसां वाजसामुत । नृवत्कृणुहि वीतये ॥१०॥

yā́m pūshan brahmacódanīm ā́rām bíbharshy āghṛiṇe | táyā samasya hṛ́dayam ā́ rikha kikirā́ kṛiṇu || 8 || yā́ te áshṭrā góopaśāghṛiṇe paśusā́dhanī | tásyās te sumnám īmahe || 9 || utá no goshā́ṇim̐ dhíyam aśvasā́m̐ vājasā́m utá | nṛivát kṛiṇuhi vītáye || 10 || 18 ||

O resplendent nourisher, urge even the niggard to give us liberally, and make the heart of the miser to grow soft. 3

O powerful nourisher, make the roads comfortable for the passage of provisions; drive away all hurdles and obstructions, so that our holy works may be accomplished. 4

O wise nourisher, penetrate with an awl the hearts of the avaricious churls and so render them complacent towards us. 5

Pierce with a goad, O nourisher, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us. 6

O wise nourisher, tear up and rend in pieces the hearts of avaricious churls, and so render them complacent towards us. 7

Resplendent nourisher, with that godly-blessed ploughshare which you carry, tear up the heart of every miser and render it soft. 8

Resplendent nourisher, we ask of you the details of that goad that guides the cows and directs cattle. 9

Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use. 10

(५४) चतुष्पञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥१९॥ सं पूषन्विदुषा नय यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥१॥
समु पूष्णा गमेमहि यो गृहाँ अभिशासति । इम एवेति च ब्रवत् ॥२॥
पूष्णश्चक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥३॥

54.

Sám pūshan vidúshā naya yó áñjasānuṣásati | yá evédám íti brávat || 1 || sám u pūshṇá gamemahi yó gṛiháñ abhiṣásati | imá evéti ca brávat || 2 || pūshṇáṣ cakrám ná rishyati ná kóṣó 'va padyate | nó asya vyathate pavíḥ || 3 ||

यो अस्मै हविषाविधन्न तं पूषापि मृष्यते । प्रथमो विन्दते वसु ॥४॥
पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः । पूषा वाजं सनोतु नः ॥५॥
॥२०॥ पूषन्ननु प्र गा इहि यजमानस्य सुन्वतः । अस्माकं स्तुवतामुत ॥६॥
माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवटे । अथारिष्टाभिरा गहि ॥७॥
शृण्वन्तं पूषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥८॥
पूषन्तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥९॥
परि पूषा परस्ताद्धस्तं दधातु दक्षिणम् । पुनर्नो नष्टमाजतु ॥१०॥

yó asmai havíshávidhan ná tám pūshápi mṛishyate | prathamó vindate vásu || 4 || pūshá gá ánv etu naḥ pushá rakshatv árvataḥ | pūshá vájam sanotu naḥ || 5 || 19 ||

púshann ánu prá gá ihi yájamānasya sunvatáḥ | asmákam stuvatám utá || 6 || mákir neṣan mákīm rishan mákīm sám ṣāri kévāṭe | átháriṣhṭābhir á gahi || 7 || ṣriṇvántam pūsháṇam vayám íryam ánashṭavedasam | íṣānam rāyá ímahe || 8 || púshan táva vraté vayám ná rishyema kádā caná | stotáras ta ihá smasi || 9 || pári pūshá parástād dhástam dadhātu dákshiṇam | púnar no nashtám ájatu || 10 || 20 ||

54

Bring us, O Lord, the nourisher, into communication with a wise man who may rightly direct us, who may even say, this is so. 1

May we, by the favour of the nourisher, come in communication with the man who may direct us to the houses, and may say, verily, these are they. 2

The chariot-wheel of the nourisher is never damaged, its cover never falls on ground and its edge does not harm us. 3

The nourisher inflicts not the least injury on the man who propitiates him by oblations ; he is the first who acquires wealth. 4

May the nourisher come to guard our cattle, may He keep our horses safe ; may nourisher give us food. 5

Come, O Lord, the nourisher to guard the cattle of the institutor of the sacred worship and presenter of homage and also guard our cattle, of those who sing his praises. 6

O Lord, the nourisher, let not, our cattle perish ; let them not be injured ; let them not be hurt by falling into a well ; return along with them, all safe and sound. 7

We solicit riches of the nourisher, who hears our eulogies, whose wealth is never lost, who is averter of poverty and who is the ruler over all. 8

O Lord, the nourisher, may we never suffer detriment when engaged in your worship ; we are here to sing your praise. 9

May the nourisher stretch His right hand to restrain our cattle from going astray ; may He bring again to us that, which has been lost. 10

(५५) पञ्चपञ्चाशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥२१॥ एहि वां विमुचो नपादाघृणे सं सचावहै । रथीर्ऋतस्य नो भव ॥१॥
रथीतमं कपर्दिनमीशानं राधसो महः । रायः सखायमीमहे ॥२॥
रायो धारास्याघृणे वसो राशिरजाश्व । धीवतोधीवतः सखा ॥३॥

55.

Éhi vám vimuco napād ā́ghriṇe sáṃ sacāvahai | rathír ṛitásya no bhava || 1 || rathítamam kapardínam íṣānaṃ rā́dhaso maháḥ | rāyáḥ sákhāyam īmahe || 2 || rāyó dhā́rāsy āghriṇe váso rāṣír ajāṣva | dhívato-dhīvataḥ sákhā || 3 ||

पूषणं न्व१जाश्वमुप स्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥४॥
मातुर्दिधिषुमब्रवं स्वसुर्जारः शृणोतु नः । भ्रातेन्द्रस्य सखा मम ॥५॥
आजासः पूषणं रथे निशृम्भास्ते जनश्रियम् । देवं वहन्तु बिभ्रतः ॥६॥

pūshánaṃ nv àjā́ṣvam úpa stoshāma vājínam | svásur yó jārá ucyáte || 4 || mātúr didhishúm abravaṃ svásur jāráḥ ṣṛiṇotu naḥ | bhrā́téndrasya sákhā máma || 5 || ā́jāsaḥ pūsháṇaṃ ráthe niṣṛimbhā́s té janaṣríyam | deváṃ vahantu bíbhrataḥ || 6 || 21 ||

55

Come, O illustrious source of deliverence to me, your worshipper ; let both of us work in harmony and become the promoter of sacred works. 1

We solicit riches of our friend (Lord, the nourisher), the chief of charioteers, the wearer of a braid (of hair), the Lord of infinite wealth. 2

O illustrious nourisher, the sun, you are a stream of riches ; a heap of wealth ; the friend of every pious man. Goat-like is your courser (your rays lie on the low energy side), whilst your chariot moves in the firmament. 3

We glorify, O nourisher, the sun, the rider on the goat-driven chariot, the giver of food, and the one who is called the gallant of his sister, the dawn. 4

I glorify nourisher, the sun, who is called the protector of his mother, the night ; may the gallant of his sister dawn hear us ; may the brother of the sun be our friend. 5

May the harnessed ponies—the goat-size coursers, drawing the sun in their car, bring hither the nourisher, the benefactor of man. 6

(५६) षट्पञ्चाशं सूक्तम्

(१-६) षड्डचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । (१-५) प्रथमादिपञ्चर्चां गायत्री, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥२२॥ य एनमादिदेशति करम्भादिति पूषणम् । न तेन देव आदिशे ॥१॥
उत घा स रथीतमः सख्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्नते ॥२॥

56.

Yá enam ādídeṣati karambhád íti pūshánam | ná téna devá ādíṣe || 1 || utá ghā sá rathítamaḥ sákhyā sátpatir yujá | índro vṛitrāṇi jighnate || 2 ||

उतादः परुषे गवि सूरश्चक्रं हिरण्ययम् । न्यैरयद्रथीतमः ॥३॥
यदद्य त्वा पुरुष्टुत ब्रवाम दस्र मन्तुमः । तत्सु नो मन्म साधय ॥४॥
इमं च नो गवेषणं सातये सीषधो गणम् । आरात्पूषन्नसि श्रुतः ॥५॥
आ ते स्वस्तिमीमह आरेअघामुपावसुम् ।
अद्या च सर्वतातये श्वश्च सर्वतातये ॥६॥

utádáḥ parushé gávi sū́raṣ cakrám hiraṇyáyam | ny airayad rathítamaḥ || 3 || yád adyá tvā purushṭuta brávāma dasra mantumaḥ | tát sú no mánma sādhaya || 4 || imám ca no gavéshaṇam sātáye sīshadho gaṇám | ārát pūshann asi ṣrutáḥ || 5 || á te svastím īmaha āréaghām úpāvasum | adyá ca sarvátātaye ṣváṣ ca sarvátātaye || 6 || 22 ||

56

Whosoever has worshipped the nourishing sun-divine of the southern solstice, with the offering of meal and butter, need not think of any other sun-divine. 1

The resplendent sun of the northern solstice is best of charioteers and the protector of the virtuous. He, allied with his friend, the nourishing sun of the southern solstice, destroys his adversaries. 2

He, the nourishing sun of the southern solstice, is the impeller, the chief of charioteers. He guides the golden wheel of the radiant sun. 3

O wise, wondrous, the nourishing sun of the southern solstice, adored by all, we celebrate your glory today. So grant us the desired wealth. 4

O the nourishing sun, you are renowned afar. May you lead our groups of people ; aspiring for the acquisition of wealth and wisdom. 5

We crave from you that prosperity, which is far from evil and near to real wealth ; and which leads to universal happiness today, and universal happiness tomorrow. 6

(५७) सप्तपञ्चाशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रापूषणौ देवते । गायत्री छन्दः ॥

॥२३॥ इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥१॥
सोममन्य उपासदत्पातवे चम्वोः सुतम् । करम्भमन्य इच्छति ॥२॥
अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्नते ॥३॥

57.

Índrā nú pūsháṇā vayáṃ sakhyáya svastáye | huvéma vā́jasātaye || 1 || sómam anyá úpāsadat pátave camvòḥ sutám | karambhám anyá ichati || 2 || ajá anyásya váhnayo hárī anyásya sámbhṛitā | tábhyāṃ vṛitráṇi jighnate || 3 ||

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पूषाभवत्सचा ॥४॥
तां पूष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥५॥
उत्पूषणं युवामहेऽभीशूँरिव सारथिः । मह्या इन्द्रं स्वस्तये ॥६॥

yád índro ánayad ríto mahír apó vṛíshantamaḥ | tátra pūshábhavat sácā || 4 || tā́m pūshṇáḥ sumatíṃ vayáṃ vṛikshásya prá vayā́m iva | índrasya cá rabhāmahe || 5 || út pūsháṇaṃ yuvāmahe 'bhī́śūn̐r iva sárathiḥ | mahyá índraṃ svastáye || 6 || २३ ||

57

O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food. 1

One of you, of the northern solstice, approaches to relish extracted herbal juices, poured out into ladles. The other, the southern, desires the buttered meal. 2

Goat-like are the coursers of the one, two well-fed horse-like of the other, and with them he destroys his foes. 3

When the showerer, the resplendent sun of the northern solstice, sends down the streams and mighty water-floods, the divine nourishing sun also joins with him. 4

We depend upon the goodwill of both the nourishing sun of the southern solstice and of the resplendent sun of the northern solstice as we closely cling to the extended branches of a tree. 5

We draw to us, for our great success, the nourishing sun (of the southern solstice) and the resplendent, one of the northern, as a charioteer pulls tight his reins. 6

(५८) अष्टपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । (१, ३-४) प्रथमर्चस्तृतीयाचतुर्थ्योश्च त्रिष्टुप्, (२) द्वितीयायाश्च जगती छन्दसी ॥

॥२४॥ शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि ।
विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु ॥१॥
अजाश्वः पशुपा वाजपस्त्यो धियंजिन्वो भुवने विश्वे अर्पितः ।
अष्ट्रां पूषा शिथिरामुद्वरीवृजत्संचक्षाणो भुवना देव ईयते ॥२॥

58.

Ṣukrám te anyád yajatám te anyád víshurūpe áhanī dyaúr iväsi | víṣvā hí māyā́ ávasi svadhāvo bhadrā́ te pūshann ihá rātír astu || 1 || ajáṣvaḥ paṣupā́ vā́japastyo dhiyamjinvó bhúvane víṣve árpitaḥ | áshṭrām pūshā́ ṣithirā́m udvárīvṛijat saṃcákshāṇo bhúvanā devá īyate || 2 ||

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति ।
ताभिर्यासि दूत्यां सूर्यस्य कामेन कृत श्रव इच्छमानः ॥३॥
पूषा सुबन्धुर्दिव आ पृथिव्या इळस्पतिर्मघवा दस्मवर्चाः ।
यं देवासो अददुः सूर्यायै कामेन कृतं तवसं स्वञ्चम् ॥४॥

yás te pūshan nā́vo antáḥ samudré hiraṇyáyīr antárikshe cáranti | tā́bhir yāsi dūtyā́ṃ sū́ryasya kā́mena kṛita ṣráva ichámānaḥ || 3 || pūshā́ subándhur divá ā́ pṛithivyā́ iḷás pátir maghávā dasmávarcāḥ | yáṃ deváso ádaduḥ sūryā́yai kā́mena kṛitáṃ tavásaṃ svā́ñcam || 4 || 24 ||

58

O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexion. Verily, you bestow all forms of intellect. May your auspicious liberality be manifested on this occasion. 1

The rider of the goat-like courser, the protector of animals, holder of abundant food, inspirer of hymns, is set over all the world. The divine nourisher, brandishing here and there his lightly-moving goad, proceeds in the sky, beholding every creature. 2

With your golden vessels, that navigate within the ocean-firmament, you discharge the function of a messenger of the sun. Desirous of glory, you are propitiated by whatever is willingly offered. 3

The nourishing sun of the southern solstice is the kind kinsman of heaven and earth ; the Lord of food, the possessor of opulence, and of wondrous lustre. He is vigorous, well-moving, and is propitiated by that which is willingly offered. He is in no way different from the sun of the northern solstice. 4

(५९) एकोनषष्टितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्राग्नी देवते । (१–६) प्रथमादितृचद्वयस्य बृहती, (७–१०) सप्तम्यादिचतुर्ऋचस्य चानुष्टुप् छन्दसी ॥

॥२५॥ प्र नु वोचा सुतेषु वां वीर्या३ यानि चक्रथुः ।
हतासो वां पितरो देवशत्रव इन्द्राग्नी जीवथो युवम् ॥१॥

59.

Prá nú vocā sutéshu vāṃ vīryà yā́ni cakráthuḥ | hatā́so vām pitáro devā́śatrava índrāgnī jī́vatho yuvám || 1 ||

बळित्था महिमा वामिन्द्राग्नी पनिष्ठ आ ।
समानो वां जनिता भ्रातरा युवं यमाविहेहमातरा ॥२॥
ओकिवांसा सुते सचाँ अश्वा सप्ती इवादने ।
इन्द्रा न्व१ग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥३॥
य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृधा ।
जोषवाकं वदतः पज्रहोषिणा न देवा भसथश्चन ॥४॥
इन्द्राग्नी को अस्य वां देवौ मर्तश्चिकेतति ।
विषूचो अश्वान्युयुजान ईयत एकः समान आ रथे ॥५॥

báḷ itthā́ mahimā́ vām índrāgnī pánishṭha ā́ | samānó vāṃ janitā́ bhrā́tarā yuvā́ṃ yamā́v ihéhamātarā || 2 || okivā́ṅsā suté sácāñ áśvā sáptī ivā́dane | índrā nv àgnī́ ávasehá vajríṇā vayáṃ devā́ havāmahe || 3 || yá indrāgnī sutéshu vāṃ stávat téshv ṛitāvṛidhā | joshavākáṃ vádataḥ pajrahoshiṇā ná devā bhasáthaś caná || 4 || índrāgnī kó asyá vāṃ dévau mártaś ciketati | víshūco áśvān yuyujāná īyata ékaḥ samāná ā́ ráthe || 5 || 25 ||

59

While the celestial nectar is effused, I celebrate, O cosmic divine powers of lightning and fire, your heroic noble deeds. The old-time enemies of the virtuous powers have been eliminated by you, and you survive. 1

Thus O divine powers, fire and lightning, verily, your greatness deserve loftiest praise. Sprung from one and the same progenitor, you are twin brethren ; your common mother is present here and everywhere. 2

You approach together, when the heavenly nectar is effused, like fellow horses at their forage. We invoke you today, O divine forces of lightning and fire, armed with thunderbolt, to our worship for our preservation. 3

O lightning-divine and fire-divine, augmenters of sacred works, friends of eternal law, may you not partake of the homage of him, who, when the prayer is chanted, praises you improperly, uttering unacceptable eulogies. 4

O lightning and fire-divine, how can a mortal evaluate your acts, whom even one of you proceeds in a common car, with harnessed horses capable of moving on any side. 5

॥२६॥

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः ।
हित्वी शिरो जिह्वया वावदच्चरत्त्रिंशत्पदा न्यक्रमीत् ॥६॥
इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।
मा नो अस्मिन्महाधने परा वर्क्तं गविष्टिषु ॥७॥
इन्द्राग्नी तपन्ति माघा अर्यो अरातयः ।
अप द्वेषांस्या कृतं युयुतं सूर्यादधि ॥८॥

índrāgnī apád iyám pū́rvā́gāt padvátībhyaḥ | hitvī́ śíro jihváyā vā́vadac cárat triṅśát padā́ ny àkramīt || 6 || índrāgnī ā́ hí tanvaté náro dhánvāni bāhvóḥ | mā́ no asmín mahādhané párā varktaṃ gávishṭishu || 7 || índrāgnī tápanti māghā́ aryó árātayaḥ | ápa dvéshāṅsy ā́ kṛitaṃ yuyutáṃ sū́ryād ádhi || 8 ||

इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा ।
आ न इह प्र यच्छतं रयिं विश्वायुपोषसम् ॥९॥
इन्द्राग्नी उक्थवाहसा स्तोमेभिर्हवनश्रुता ।
विश्वाभिर्गीर्भिरा गतमस्य सोमस्य पीतये ॥१०॥

índrāgnī yuvór ápi vásu divyā́ni pā́rthivā | ā́ na ihá prá yachataṃ rayíṃ viśvā́yuposhasam || 9 || índrāgnī ukthavāhasā stómebhir havanaśrutā | víśvābhir gīrbhír ā́ gatam asyá sómasya pītáye || 10 || 26 ||

This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues, and passing onward she traverses thirty steps. 6

O Lord of cosmic lightning and fire, men, verily, stretch their bows with their arms. May you not desert us, while we are contending in the great conflict for obtaining wisdom. 7

O Lord of cosmic light and lightning, murderous aggressive enemies harass us. May you drive away our adversaries, and keep them afar from the light of the sun. 8

O Lord of cosmic fire and lightning, yours are all the treasures of heaven and earth. Bestow upon us, on this occasion, opulence that prospers every living man. 9

O Lord of cosmic lightning and fire, acceptors of hymns, may you hear our invocation, praises and all adorations. Please come hither to participate in our sparkling joy of devotion. 10

(६०) षष्टितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्राग्नी देवते । (१-३, १३) प्रथमादितृचस्य त्रयोदश्या ऋचश्च त्रिष्टुप्, (४-१२) चतुर्थ्यादिनवानां गायत्री, (१४) चतुर्दश्या बृहती, (१५) पञ्चदश्याश्चानुष्टुप् छन्दांसि ॥

॥२७॥
श्नथद्वृत्रमुत सनोति वाजमिन्द्रा यो अग्नी सहुरी सपर्यात् ।
इरज्यन्ता वसव्यस्य भूरेः सहस्तमा सहसा वाजयन्ता ॥१॥
ता योधिष्टमभि गा इन्द्र नूनमपः स्वरुषसो अग्न ऊळ्हाः ।
दिशः स्वरुषस इन्द्र चित्रा अपो गा अग्ने युवसे नियुत्वान् ॥२॥
आ वृत्रहणा वृत्रहभिः शुष्मैरिन्द्र यातं नमोभिरग्ने अर्वाक् ।
युवं राधोभिरकवेभिरिन्द्राग्ने अस्मे भवतमुत्तमेभिः ॥३॥

60.

Ṣnáthad vṛitrám utá sanoti vájam índrā yó agní sáhurī saparyát | irajyántā vasavyàsya bhū́reḥ sáhastamā sáhasā vājayántā || 1 || tá yodhishṭam abhí gá indra nūnám apáḥ svàr usháso agna ūḷháḥ | díṣaḥ svàr ushása indra citrá apó gá agne yuvase niyútvān || 2 || á vṛitrahaṇā vṛitrahábhiḥ ṣúshmair índra yātám námobhir agne arvák | yuváṃ rádhobhir ákavebhir indrágne asmé bhavatam uttamébhiḥ || 3 || |

ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम् । इन्द्राग्नी न मर्धतः ॥४॥
उग्रा विघनिना मृध इन्द्राग्नी हवामहे । ता नो मृळात ईदृशे ॥५॥
॥२८॥ हतो वृत्राण्यार्या हतो दासानि सत्पती । हतो विश्वा अप द्विषः ॥६॥
इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत । पिबतं शंभुवा सुतम् ॥७॥
या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गतम् ॥८॥

tá huve yáyor idám papné víṣvam purá kṛitám | indrāgní ná mardhataḥ || 4 || ugrá vighanínā mṛídha indrāgní havāmahe | tá no mṛiḷāta īdṛíṣe || 5 || 27 ||

ható vṛitráṇy áryā ható dásāni sátpatī | ható víṣvā ápa dvíshaḥ || 6 || índrāgnī yuvám imè 'bhí stómā anūshata | píbataṃ ṣambhuvā sutám || 7 || yá vāṃ sánti puruspṛího niyúto dāṣúshe narā | índrāgnī tábhir á gatam || 8 ||

60

He overcomes evil, and acquires strength, who honours victorious lightning-divine and fire-divine, the lords of infinite opulence, most powerful in strength, desirous of sacrificial food. 1

O divine lightning and fire, verily you have striven for the recovery of wisdom, the water, the sun, the dawn, that had been carried away by evil forces. You reunite, O lightning-divine, the space with the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so also you, O the fire-divine, who controls momentum of creation. 2

Slayers of opposing forces, O cosmic energies of lightning and fire, come down to us with your foe-subduing powers, to be invigorated by our homage. Please be manifest to us, O cosmic energies, with your supreme and unrestricted bounties. 3

I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us. 4

We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries ; may they be kind to one like me. 5

May you counteract all oppressions committed by the pious; counteract all oppressions committed by the impious. O protectors of the virtuous, drive away everyone that hates us. 6

O forces of lightning and fire of cosmos, these songs of praise glorify you both ; may you accept our ecstatic offerings, O bestowers of happiness. 7

O cosmic energies of lightning and fire, leaders of sacred works, whose forces of speed are appreciated by all, come with them to the presenter of homage. 8

ताभिरा गच्छतं नरोपेदं सवनं सुतम् । इन्द्राग्नी सोमपीतये ॥९॥
तमीळिष्व यो अर्चिषा वना विश्वा परिष्वजत् । कृष्णा कृणोति जिह्वया ॥१०॥
॥२८॥ य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः । द्युम्नाय सुतरा अपः ॥११॥
ता नो वाजवतीरिष आशून्पिपृतमर्वतः । इन्द्रमग्निं च वोळ्हवे ॥१२॥

tábhir á gachatam naró́pedám sávanam sutám | índrāgnī sómapītaye || 9 || tám īḷishva yó arcíshā vánā víśvā parishvájat | krishṇá kriṇóti jihváyā || 10 || 28 ||

yá iddhá āvívāsati sumnám índrasya mártyaḥ | dyumnáya sutárā apáḥ || 11 || tá no vájavatīr ísha āśún pipṛitam árvataḥ | índram agníṃ ca vóḷhave || 12 ||

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै ।
उभा दाताराविषां रयीणामुभा वाजस्य सातये हुवे वाम् ॥१३॥
आ नो गव्येभिरश्व्यैर्वसव्यै३रुप गच्छतम् ।
सखायौ देवौ सख्याय शंभुवेन्द्राग्नी ता हवामहे ॥१४॥
इन्द्राग्नी शृणुतं हवं यजमानस्य सुन्वतः ।
वीतं हव्यान्या गतं पिबतं सोम्यं मधु ॥१५॥

ubhá vām indrāgnī āhuvádhyā ubhá rádhasaḥ sahá mādayádhyai | ubhá dātárāv ishám rayīṇám ubhá vájasya sātáye huve vām || 13 || á no gávyebhir áśvyair vasavyaìr úpa gachatam | sákhāyau devaú sakhyáya śambhúvendrāgní tá havāmahe || 14 || índrāgnī śriṇutám hávam yájamanasya sunvatáḥ | vītám havyany á gatam píbatam somyám mádhu || 15 || 29 ||

O cosmic forces of lightning and fire, may you come to relish our noble deeds; and come to participate in our sparkling joy of devotion. 9

Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue. 10

The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance. 11

May they two grant us strengthening food and speedy power to convey our offerings to the divine forces. 12

I invoke you both, O Lords of cosmic energies of lightning and fire, to be present at the worship, and both together to be exhilarated by the gifts I offer. You are givers of food and riches. So I invoke you for obtaining food and strength. 13

O Lord of cosmic forces of lightning and fire, divine friends, bestowers of bliss, come to bless us with herds of cattle, with troops of horses, with ample treasure. We invoke you as such for mutual friendship. 14

O Lord of cosmic forces of lightning and fire, hear the invocation of the institutor of the sacred works, as he offers the libation. May you enjoy offerings. May you participate in our sparkling joy of devotion. 15

(६१) एकषष्टितमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । सरस्वती देवता । (१-३, १३) प्रथमादितृचस्य त्रयोदश्या ऋचश्च जगती, (४-१२) चतुर्थ्यादिनवानां गायत्री, (१४) चतुर्दश्याश्च त्रिष्टुप् छन्दांसि ॥

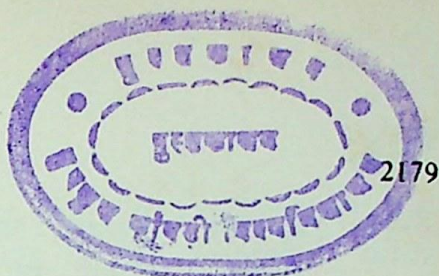
॥२०॥ इयमददाद्रभसमृणच्युतं दिवोदासं वध्र्यश्वाय दाशुषे ।
या शश्वन्तमाचखादावसं पणिं ता ते दात्राणि तविषा सरस्वति ॥१॥

61.

Iyám adadād rabhasám riṇacyútaṃ dívodāsaṃ vadhry aṣváya dāṣúshe | yá ṣáṣvantam ācakhádāvasám paṇíṃ tá te dātráṇi tavishá sarasvati || 1 ||

इयं शुष्मेभिर्बिसखा इवारुजत्सानु गिरीणां तविषेभिरूर्मिभिः ।
पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ॥२॥
सरस्वति देवनिदो नि बर्हय प्रजां विश्वस्य बृसयस्य मायिनः ।
उत क्षितिभ्योऽवनीरविन्दो विषमेभ्यो अस्रवो वाजिनीवति ॥३॥
प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती । धीनामवित्र्यवतु ॥४॥
यस्त्वा देवि सरस्वत्युपब्रूते धने हिते । इन्द्रं न वृत्रतूर्ये ॥५॥

iyáṃ ṣúshmebhir bisakhá ivārujat sánu girīṇáṃ tavishébhir ūrmíbhiḥ | pārāvataghním ávase suvṛiktíbhiḥ sárasvatīm á vivāsema dhītíbhiḥ || 2 || sárasvati devanído ní barhaya prajáṃ víṣvasya bṛísayasya māyínaḥ | utá kshitíbhyo 'vánīr avindo vishám ebhyo asravo vājinīvati || 3 || prá ṇo deví sárasvatī vájebhir vājínīvatī | dhīnáṃ avitry àvatu || 4 || yás tvā devi sarasvaty upabrūté dháne hité | índraṃ ná vṛitratúrye || 5 || २० ||

61

She, the stream of spiritual awareness, gives divine perspective to the speedy mind, which is devoted to Lord and endowed with vigilance. This acquits mind of the burden of worldly commitments. She destroys the boastfulness of the churlish niggard. O swift flowing stream, these are your very effectual boons. 1

With her might, like one who digs for louts-stems, she bursts the ridges of the rocks (of ignorance) with her strong waves. With austerity and prayers, let us adore for our protection, the stream of spiritual awareness, the underminer of both the banks. 2

O stream of spiritual awareness, may you destroy the revilers of divine virtues, offsprings of the universal sins. O giver of sustenance, you acquire for men the lands, and shower water of wisdom upon them. 3

May the stream of spiritual awareness, rich in her wealth of wisdom, and protectress of her worshippers, further all our thoughts with spiritual viands. 4

O stream of spiritual awareness, may you protect him, whosoever, engaged in conflicts, invokes you for wealth of wisdom, and glorifies you, just as he adores the resplendent Lord. 5

॥३१॥ त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदा पूषेव नः सनिम् ॥६॥
उत स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वष्टि सुष्टुतिम् ॥७॥
यस्या अनन्तो अह्रुतस्त्वेषश्चरिष्णुरर्णवः । अमश्चरति रोरुवत् ॥८॥
सा नो विश्वा अति द्विषः स्वसॄरन्या ऋतावरी । अतन्नहेव सूर्यः ॥९॥
उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

tvám devi sarasvaty ávā vájeshu vājini | rádā pūshéva naḥ saním || 6 || utá syá́ naḥ sárasvatī ghorá́ híraṇyavartaniḥ | vṛitraghní vashṭi sushṭutím || 7 || yásyā anantó áhrutas tveshás carishṇúr arṇaváḥ | ámaṣ cárati róruvat || 8 || sá́ no víṣvā áti dvíshaḥ svásṛīr anyá́ ṛitávarī | átann áheva sú́ryaḥ || 9 || utá naḥ priyá́ priyásu saptásvasā sújushṭā | sárasvatī stómyā bhūt || 10 || 31 ||

॥३२॥ आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्पातु ॥११॥
त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती । वाजेवाजे हव्या भूत् ॥१२॥

āpaprúshī pá́rthivāny urú rájo antáriksham | sárasvatī nidás pātu || 11 || trishadhásthā saptádhātuḥ páñca jātá́ vardháyantī | vá́je-vāje hávyā bhūt || 12 ||

O stream of spiritual awareness, rich in wisdom protect us in our mental struggle, like divine nourisher, who gives opulence. 6

May the divine stream of spiritual awareness, destroyer of obstructions, come rushing, as if, traversing on a golden path and be pleased by our earnest eulogy. 7

May she, the stream of spiritual awareness, limitless, undeviating, shining, swift-moving, and issuing forth from the ocean of cosmic intelligence, come onward with a tempestuous roar. 8

May she overcome all our adversaries, and bring to us her other thought-laden channels, the sisters, as the ever-rolling sun spreads out the days. 9

May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable. 10

May the stream of spiritual awareness filling with radiance the vast realms of earth and expanse of heaven, guard us against hatred. 11

Abiding in the three worlds, comprising seven elements, cherishing the five races of mankind, she (the stream of spiritual awareness) is ever to be invoked in every battle of life. 12

प्र या महिम्ना महिनासु चेकिते द्युम्नेभिरन्या अपसामपस्तमा ।
रथ इव बृहती विभ्वने कृतोपस्तुत्या चिकितुषा सरस्वती ॥१३॥
सरस्वत्यभि नो नेषि वस्यो माप स्फरीः पयसा मा न आ धक् ।
जुषस्व नः सख्या वेश्या च मा त्वत्क्षेत्राण्यरणानि गन्म ॥१४॥

prá yá́ mahimná́ mahínāsu cékite dyumnébhir anyá́ apásām apástamā || rátha iva bṛihatí vibhváne kṛitópastútyā cikitúshā sárasvatī || 13 || sárasvaty abhí no neshi vásyo mápa spharīḥ páyasā má́ na á́ dhak | jushásva naḥ sakhyá́ veṣyà ca má́ tvát kshétrāṇy áraṇāni ganma || 14 || 32 ||

(६२) द्विषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ स्तुषे नरा दिवो अस्य प्रसन्ताश्विना हुवे जरमाणो अर्कैः ।
या सद्य उस्रा व्युषि ज्मो अन्तान्युयूषतः पर्युरू वरांसि ॥१॥
ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं रुरुचू रजोभिः ।
पुरू वरांस्यमिता मिमानापो धन्वान्यति याथो अज्रान् ॥२॥
ता ह त्यद्वर्तिर्यदरध्रमुग्रेत्था धिय ऊहथुः शश्वदश्वैः ।
मनोजवेभिरिषिरैः शयध्यै परि व्यथिर्दाशुषो मर्त्यस्य ॥३॥

62.

Stushé nárā divó asyá prasántāṣvínā huve járamāṇo arkaíḥ | yá́ sadyá́ usrá́ vyúshi jmó ántān yúyūshataḥ páry urú́ várāṅsi || 1 || tá́ yajñám á́ ṣúcibhiṣ cakramāṇá́ ráthasya bhānúm rurucū rájobhiḥ | purú́ várāṅsy ámitā mímānāpó dhánvāny áti yātho ájrān || 2 || tá́ ha tyád vartír yád áradhram ugretthá́ dhíya ūhathuḥ ṣáṣvad áṣvaiḥ | mánojavebhir ishiraíḥ ṣayádhyai pári vyáthir dāṣúsho mártyasya || 3 ||

She, who is distinguished amongst them as eminent in greatness and in her glories ; she, who is swifter of all other rapid streams; she, who has been created vast in capacity as a chariot; she, the stream of spiritual divine awareness, is to be glorified by every seeker. 13

May you guide us, O stream of spiritual awareness, to precious wealth ; reduce us not to insignificance ; overwhelm us not with excess of water ; may you be pleased by our friendly services for an access to our habitations, and let us not drift to undesirable places. 14

62

I praise the two leaders of heaven, the sovereigns over this world. I invoke the pair of twin-divines, intuition and intellect, glorifying them with sacred hymns. They are ever the discomfiters of darkness, and at the breaking of dawn, scatter the investing glooms to the ends of the earth. 1

Coming to bless our sacred works, they, with their bright splendours, light up the lustre of their cosmic chariot, emitting vast and infinite radiance. They traverse many wide unmeasured spaces, over the deserts, refreshing them with waters. 2

O powerful twin-divines, intuition and intellect, with your desirable beams and waves, which are swift as mind and full of vigour, you bear the pious worshipper to the bounteous path of heaven. Let the inflictor of pain to the virtuous man be eliminated and be put to sleep in his final repose. 3

ता नव्य॑सो॒ जर॑माणस्य॒ मन्मोप॒ भूष॑तो युयुजा॒नस॑प्ती ।
शु॒भं पृक्ष॒मिष॒मूर्जं॒ वह॑न्ता॒ होता॑ यक्षत्प्र॒त्नो अ॒ध्रुग्युवा॑ना ॥४॥
ता व॒ल्गू द॒स्रा पु॑रु॒शाक॑तमा प्र॒त्ना नव्य॑सा॒ वच॒सा वि॑वासे ।
या शंस॑ते स्तुव॒ते शम्भ॑विष्ठा बभू॒वतु॑र्गृण॒ते चि॒त्ररा॑ती ॥५॥

tā́ návyaso járamāṇasya mánmópa bhūshato yuyujā́nasaptī | ṣúbham pṛ́ksham ísham ū́rjaṃ váhantā hótā yakshat pratnó adhrúg yúvānā || 4 || tā́ valgū́ dasrā́ puruṣā́katamā pratnā́ návyasā vácasā́ vivāse | yā́ ṣáṅsate stuvaté ṣámbhavishṭhā babhūvátur gṛṇaté citrárātī || 5 || 1 ||

॥२॥

ता भु॒ज्युं विभि॑र॒द्भ्यः स॑मु॒द्रात्तुग्र॑स्य सू॒नुमू॑हथू॒ रजो॑भिः ।
अ॒रे॒णुभि॒र्योज॑नेभिर्भु॒जन्ता॑ पत॒त्रिभि॒रर्ण॑सो॒ निरु॒पस्था॑त् ॥६॥
वि ज॒युषा॑ रथ्या यात॒मद्रिं॑ श्रु॒तं हवं॑ वृषणा वध्रिम॒त्याः ।
द॒श॒स्यन्ता॑ श॒यवे॑ पिप्यथु॒र्गामिति॒ च्यवा॑ना सुम॒तिं भु॑रण्यू ॥७॥
यद्रो॑दसी प्र॒दिवो॒ अस्ति॒ भूमा॒ हेळो॑ दे॒वाना॑मु॒त म॑र्त्य॒त्रा ।
तदा॑दित्या वसवो रुद्रियासो रक्षो॒युजे॒ तपु॑र॒घं द॑धात ॥८॥

tā́ bhujyúṃ víbhir adbhyáḥ samudrā́t túgrasya sūnúm ūhathū rájobhiḥ | areṇúbhir yójanebhir bhujántā patatríbhir árṇaso nír upásthāt || 6 || ví jayúshā rathyā yātam ádriṃ ṣrutáṃ hávaṃ vṛishaṇā vadhrimatyā́ḥ | daṣasyántā ṣayáve pipyathur gā́m íti cyávānā sumatím bhuraṇyū || 7 || yád rodasī pradívo ásti bhū́mā héḷo devā́nām utá martyatrā́ | tád ādityā vasavo rudriyāso rakshoyúje tápur aghám dadhāta || 8 ||

Harnessing their horses, like speedy waves, bringing excellent nourishment and strength, they approach to receive the adoration of their worshipper. May the benevolent ancient invoker of Nature's bounties honour these ever-youthful divines. 4

I worship with a new hymn those two quick-moving, splendid eternal pair of twin-divines (intuition and intellect), the accomplishers of all noble deeds. They are the bringers of bliss to him who lauds, and praises them. They bestow wondrous gifts on their devotees. 5

You, as if, with the aid of the winged horses attached to your chariot, passing by roads, which are unsoiled by dust, take the helpless man, however strong he may look, out of the bosom of the flood worldly troubles. 6

Riding in your cosmic chariot, you penetrate the mountains. O showerer of blessings, you hear the invocation of aspiring mothers. You nourish bountiful givers. You make the cow yield milk of wisdom for the quiet devotee, and in this manner, displaying benevolence, you are everywhere present. 7

O heaven and earth, O cosmic powers of light, life and vitality, take away from us, the mortals, the dread anger of the divine forces, being exercised towards us since a long past, and turn it to him, who is associated with violence, and cruelty for his destruction and death. 8

य ईं राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्वचस आनवाय ॥९॥
अन्तरैश्चक्रैस्तनयाय वर्तिर्द्युमता यातं नृवता रथेन ।
सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥
आ परमाभिरुत मध्यमाभिर्नियुद्भिर्यातमवमाभिरर्वाक् ।
दृळ्हस्य चिद्गोमतो वि व्रजस्य दुरो वर्तं गृणते चित्रराती ॥११॥

yá īṃ rā́jānāv ṛituthā́ vidádhad rájaso mitró váruṇaś cíketat | gambhīrā́ya rákshase hetím asya drógháya cid vácasa ā́navāya || 9 || ántarais cakraís tánayāya vartír dyumátā yātaṃ nṛivátā ráthena | sánutyena tyájasā mártyasya vanushyatā́m ápi śīrshā́ vavṛiktam || 10 || ā́ paramā́bhir utá madhyamā́bhir niyúdbhir yātam avamā́bhir arvā́k | dṛiḷhásya cid gómato ví vrajásya dúro vartaṃ gṛiṇaté citrarātī || 11 || २ ||

(६३) त्रिषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अश्विनौ देवते । (१-१०) प्रथमादिदशर्चां त्रिष्टुप् (११) एकादश्या एकपदा त्रिष्टुप् छन्दसी ॥

॥३॥ क्व त्या वल्गू पुरुहूताद्य दूतो न स्तोमोऽविदन्नमस्वान् ।
आ यो अर्वाङ्नासत्या ववर्त प्रेष्ठा ह्यसथो अस्य मन्मन् ॥१॥
अरं मे गन्तं हवनायास्मै गृणाना यथा पिबाथो अन्धः ।
परि ह त्यद्वर्तिर्याथो रिषो न यत्परो नान्तरस्तुतुर्यात् ॥२॥

63.

Kvà tyā́ valgū́ puruhūtā́dyá dūtó ná stómo 'vidan námasvān | ā́ yó arvā́ṅ nā́satyā vavárta préshṭhā hy ásatho asya mánman || 1 || áram me gantaṃ hávanāyāsmaí gṛiṇānā́ yáthā píbātho ándhaḥ | pári ha tyád vartír yātho rishó ná yát páro nā́ntaras tuturyā́t || 2 ||

O Lords of cosmic light and bliss, recognize him, who of all the world, worships the royal pair of twin-divines in due season. He hurls his weapon against the strong violent people, against the malignant lies of man. 9

Come with your shining and well-guided chariot, fitted with excellent wheels, to our dwelling (to bestow upon us) offsprings. Strike off with secret indignation the heads of our assailants, who attack us with treacherous approach. 10

Come hitherwards to us, whether with the most excellent. or middling, or inferior steeds. May you throw open the doors of the firm-closed stall of the cattle and be bountiful to him who praises you. 11

63

May our praise and oblations secure for us the services of the splendid twin-divines (intuition and intellect) as divine messengers. May our praise and devotion secure for us the services of the splendid twin-divines, who are invoked by all ; our hymns bring these two ever-true powers hither. May they be propitiated by this adoration. 1

While praised, may you come promptly upon my invocation and partake in the enjoyment of divine glory and may you keep guard around the dwelling against all adversaries, so that none may harm us whether abiding near or at a distance. 2

अकारि वामन्धसो वरीमन्नस्तारि बर्हिः सुप्रायणतमम् ।
उत्तानहस्तो युवयुर्ववन्दा वां नक्षन्तो अद्रय आञ्जन् ॥३॥
ऊर्ध्वो वामग्निरध्वरेष्वस्थात्प्र रातिरेति जूर्णिनी घृताची ।
प्र होता गूर्तमना उराणोऽयुक्त यो नासत्या हवीमन् ॥४॥
अधि श्रिये दुहिता सूर्यस्य रथं तस्थौ पुरुभुजा शतोतिम् ।
प्र मायाभिर्मायिना भूतमत्र नरा नृतू जनिमन्यज्ञियानाम् ॥५॥

ákāri vām ándhaso várīmann ástāri barhíḥ suprāyaṇátamam | uttānáhasto yuvayúr vavandá vāṃ nákshanto ádraya āñjan || 3 || ūrdhvó vām agnír adhvaréshv asthāt prá rātír eti jūrṇínī ghṛitā́cī | prá hótā gūrtámanā urāṇó 'yukta yó nā́satyā hávīman || 4 || ádhi ṣriyé duhitā́ sū́ryasya rátham tasthau purubhujā ṣatótim | prá māyā́bhir māyinā bhūtam átra nárā nṛitū jániman yajñíyānām || 5 || 3 ||

॥४॥ युवं श्रीभिर्दर्शताभिराभिः शुभे पुष्टिमूहथुः सूर्यायाः ।
प्र वां वयो वपुषेऽनु पप्तन्नक्षद्वाणी सुष्टुता धिष्ण्या वाम् ॥६॥
आ वां वयोऽश्वासो वहिष्ठा अभि प्रयो नासत्या वहन्तु ।
प्र वां रथो मनोजवा असर्जीषः पृक्ष इषिधो अनु पूर्वीः ॥७॥
पुरु हि वां पुरुभुजा देष्णं धेनुं न इषं पिन्वतमसक्राम् ।
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च ये वामनु रातिमग्मन् ॥८॥

yuvám ṣrībhír darṣatábhir ābhíḥ ṣubhé pushṭím ūhathuḥ sūryā́yāḥ | prá vāṃ váyo vápushé 'nu paptan nákshad vā́ṇī súshṭutā dhishṇyā vām || 6 || ā́ vāṃ váyó 'ṣvāso váhishṭhā abhí práyo nāsatyā vahantu | prá vāṃ rátho mánojavā asarjīsháḥ prikshá ishídho ánu pūrvíḥ || 7 || purú hí vām purubhujā deshṇáṃ dhenúṃ na ísham pinvatam ásakrām | stútaṣ ca vām mādhvī sushṭutíṣ ca rásāṣ ca yé vām ánu rātím ágman || 8 ||

Many fresh melodious devotional songs have been composed and soft grass of loving emotions is strewn to greet you. The priest with uplifted hands, desirous of your presence, praises you ; the two stones of mental and vital complexes are yearning to express prayers for you. 3

The fire-ritual uplifts its flames in your honour. Forth goes the oblation, fragrant with the butter-essence. O ever-true divine powers (the twin-divines, intuition and intellect), the diligent and zealous ministrant priest is privileged to invoke you. 4

O (twin-divines), the protectors of many, the daughter of the sun, the first flare of divine light, ascend your chariot, which brings hundreds of protective elements. O twins, the sagacious leaders and guides, you have excelled by your charming swift movements everyone else participating in this cosmic creativity. 5

With these beautiful splendours, you provide rich gifts for the enjoyment of dawn, the first flare of enlightenment. The horses of your chariot, like herds, descend for our felicity ; may our well-sung words of praise reach you. 6

May your rapid burthen-bearing steeds bring you, O ever-true twin-divines, to our devotional nourishment. May your chariot, swift as thought, dispense substantial, desirable, and abundant food. 7

O protectors of manifold wealth, your bounty is to be distributed by you ; may you give us nutritious and substantial food. O givers of delight, these praises, and libations are for you and these adorers seek your favour. 8

उत म ऋज्रे पुरयस्य रघ्वी सुमीळ्हे शतं पेरुके च पक्वा ।
शाण्डो दाद्धिरणिनः स्मद्दिष्टीन्दश वशासो अभिषाच ऋष्वान् ॥९॥
सं वां शता नासत्या सहस्राश्वानां पुरुपन्था गिरे दात् ।
भरद्वाजाय वीर नू गिरे दाद्धता रक्षांसि पुरुदंससा स्युः ॥१०॥
आ वां सुम्ने वरिमन्त्सूरिभिः ष्याम् ॥११॥

utá ma ṛijré púrayasya raghví sumṇ̣he ṣatám peruké ca pakvā́ | ṣāṇḍó dād dhiraṇínaḥ smáddishṭīn dáṣa vaṣā́so abhisháca ṛishván || 9 || sáṃ vāṃ ṣatā́ nāsatyā sahásrāṣvānām purupánthā giré dāt | bharád-vājāya vīra nū́ giré dād dhatā́ rákshāṅsi purudaṅsasā syuḥ || 10 || á vāṃ sumné váriman sūríbhiḥ shyām || 11 || ५ ||

(६४) चतुःषष्टितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥५॥
उदु श्रिय उषसो रोचमाना अस्थुरपां नोर्मयो रुशन्तः ।
कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनी ॥१॥
भद्रा ददृक्ष उर्विया वि भास्युत्ते शोचिर्भानवो द्यामपप्तन् ।
आविर्वक्षः कृणुषे शुम्भमानोषो देवि रोचमाना महोभिः ॥२॥
वहन्ति सीमरुणासो रुशन्तो गावः सुभगामुर्विया प्रथानाम् ।
अपेजते शूरो अस्तेव शत्रून्बाधते तमो अजिरो न वोळ्हा ॥३॥

64.

Úd u ṣriyá usháso rócamānā ásthur apā́ṃ nórmáyo rú-ṣantaḥ | kṛiṇóti vísvā supáthā sugány ábhūd u vásvī dá-kshiṇā maghónī || 1 || bhadrā́ dadṛiksha urviyā́ ví bhāsy út te ṣocír bhānávo dyā́m apaptan | āvír vákshaḥ kṛiṇushe ṣumbhámānósho devi rócamānā máhobhiḥ || 2 || váhanti sīm aruṇā́so rúṣanto gā́vaḥ subhágām urviyā́ prathānā́m | ápe-jate ṣū́ro ásteva ṣátrūn bā́dhate támo ajiró ná vóḷhā || 3 ||

May the two aspects of truths, the eternal and ethical, belonging to the intuitive instinct be mine; may the hundreds of divine directives belonging to the inner conscience be mine; may the dressed delicious viands, prepared by the instinct of divine resistance, be for me; may the discriminating instinct bestow upon me tens of golden (attractive) chariots and obedient, valiant and well-favoured (helpmates). 9

May ever-true divines, the versatile masters, grant hundreds and thousands of energies to Lord's devotee. May they give these gifts to the sage profound in sacred knowledge. O divines, achievers of great deeds, may the demons be ever-whelmed. 10

May I be associated with the learned in the abundant felicity bestowed by you. 11

64

The white and radiant tints of the dawn (the first flare of inner light) have risen up in their splendour like the waves of the waters for beautification; she renders all virtuous paths easy, fair to travel. She displays her glory, which is benign and friendly. 1

O divine dawn, you are seen auspicious, your lustre shines afar. Your splendours have flown up to the sky. Lovely and radiant, you display your majestic form. 2

Ruddy and luminous are the rays that bear the auspicious, expanding and illustrious dawn. Like a valiant archer, and like a swift warrior, scattering enemies, she drives away the glooms. 3

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।
सा न आ वह पृथुयामन्नृष्वे रयिं दिवो दुहितरिषयध्यै ॥४॥
सा वह योक्षभिरवातोषो वरं वहसि जोषमनु ।
त्वं दिवो दुहितर्या ह देवी पूर्वहूतौ मंहना दर्शता भूः ॥५॥
उत्ते वयश्चिद्वसतेरपप्तन्नरश्च ये पितुभाजो व्युष्टौ ।
अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥६॥

sugótá te supáthā párvateshv avāté apás tarasi svabhāno | sā́ na ā́ vaha prithuyāmann ṛishve rayím̩ divo duhitar ishayádhyai || 4 || sā́ vaha yókshábhir ávātósho váram̩ váhasi jósham ánu | tvám̩ divo duhitar yā́ ha deví pūrváhūtau maṅhánā darṣatā́ bhūḥ || 5 || út te váyaṣ — || 6 || [5] ||

(६५) पञ्चषष्टितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥६॥ एषा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।
या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदक्तून् ॥१॥
वि तद्ययुररुणयुग्भिरश्वैश्चित्रं भान्त्युषसश्चन्द्ररथाः ।
अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम ऊर्म्यायाः ॥२॥

65.

Eshā́ syā́ no duhitā́ divojā́ḥ kshitī́r uchántī mā́nushīr ajīgaḥ | 'yā́ bhānúnā rúṣatā rāmyā́sv ájñāyi tirás támasaṣ cid aktū́n || 1 || ví tád yayur aruṇayúgbhir áṣvaiṣ citrám bhānty ushásaṣ candrárathāḥ | ágram̩ yajñásya briható náyantīr ví tā́ bādhante táma ū́rmyāyāḥ || 2 ||

Yours are good roads, easy to be traversed in mountains and inaccessible places. You pass self-luminous over the waters. May you bring to us desirable riches, O daughter of heaven, in your spacious and beautiful chariot. 4

May you, O dawn, bring me opulence. Unopposed you carry riches, as if on your oxen, at your will and pleasure for worshippers. O daughter of heaven, you are divine and lovely, and you are to be worshipped at early hours, when we call you in our ceremony. 5

O divine dawn, when the birds fly forth from their nests, men have to rise to work and earn their sustenance ; O divine dawn, bring ample wealth to the mortal who is near you, the offerer of the oblation. 6

65

This heaven-born daughter of the sky, driving away the darkness for us, wakes up the human beings from their slumber ; she, with her bright lustre, is perceived dissipating the glooms, even through the shades of darkness. 1

The dawns, in beautiful chariots drawn by red rays, shine gloriously as they proceed. On the commencement of the great morning worship, they drive far away the night's surrounding shadows. 2

श्रवो॒ वाज॒मिष॒मूर्जं॒ वह॑न्ती॒र्नि दा॒शुष॑ उषसो॒ मर्त्या॑य ।
म॒घोनी॑र्वी॒रव॒त्पत्य॑माना॒ अवो॑ धात वि॒धते॒ रत्न॑म॒द्य ॥३॥
इ॒दा हि वो॑ वि॒धते॒ रत्न॒मस्ती॒दा वी॒राय॑ दा॒शुष॑ उषासः ।
इ॒दा विप्रा॑य॒ जर॑ते॒ यदु॒क्था नि ष्म॒ माव॑ते वहथा पु॒रा चि॑त् ॥४॥
इ॒दा हि त॑ उषो अद्रिसानो गो॒त्रा गवा॒मङ्गि॑रसो गृ॒णन्ति॑ ।
व्य१॒॑र्केण॑ बिभिदु॒र्ब्रह्म॑णा च स॒त्या नृ॒णाम॑भवद्दे॒वहू॑तिः ॥५॥
उ॒च्छा दि॑वो दुहितः प्रत्न॒वन्नो॑ भरद्वाज॒वद्वि॑ध॒ते म॑घोनि ।
सु॒वीरं॑ र॒यिं गृ॑ण॒ते रि॑रीह्युरुगा॒यमधि॑ धेहि॒ श्रवो॑ नः ॥६॥

śrávo vájam íshaṃ ū́rjaṃ váhantīr ní dāṣúsha ushaso mártyāya | maghónīr vīrávat pátyamānā ávo dhāta vidhaté rátnam adyá || 3 || idā́ hí vo vidhaté rátnam ástīdā́ vīrā́ya dāṣúsha ushāsaḥ | idā́ víprāya járate yád ukthā́ ní shma mávate vahatha purā́ cit || 4 || idā́ hí ta usho adrisāno gotrā́ gávām áṅgiraso gṛiṇánti | vy àrkéṇa bibhidur bráhmaṇā ca satyā́ nṛiṇā́m abhavad deváhūtiḥ || 5 || uchā́ divo duhitaḥ pratnaván no bharadvājavád vidhaté maghoni | suvī́raṃ rayíṃ gṛiṇaté rirīhy urugāyám ádhi dhehi śrávo naḥ || 6 || 6 ||

(६६) षट्षष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥७॥ वपु॒र्नु तच्चि॑कि॒तुषे॑ चिदस्तु समा॒नं नाम॑ धे॒नु पत्य॑मानम् ।
मर्ते॑ष्व॒न्यद्दो॒हसे॑ पी॒पाय॑ स॒कृच्छु॒क्रं दु॑दु॒हे पृश्नि॒रूधः॑ ॥१॥
ये अ॒ग्नयो॒ न शोशु॑च॒न्निधा॒ना द्विर्यत्त्रिर्म॒रुतो॑ वावृ॒धन्त॑ ।
अ॒रे॒णवो॑ हि॒रण्ययास॑ एषां सा॒कं नृ॒म्णैः पौंस्ये॑भिश्च भूवन् ॥२॥

66.

Vápur nú tác cikitúshe cid astu samānáṃ nā́ma dhenú pátyamānam | márteshv anyád doháse pīpā́ya sakṛíc chukráṃ duduhe pṛíṣnir ū́dhaḥ || 1 || yé agnáyo ná ṣóṣucann idhānā́ dvír yát trír marúto vāvṛidhánta | areṇávo hiraṇyáyāsa eshāṃ sākáṃ nṛimṇaíḥ paúṃsyebhiṣ ca bhūvan || 2 ||

Dawns bring fame, food, sustenance, and strength to the mortal, who is a liberal worshipper. May the dawn abounding in wealth, and proceeding with imperial sway bestow this day upon the worshipper nourishment, wealth, and progeny. 3

Verily, O dawns, there is at present wealth to give to your worshipper, the offerer of homage, and to the sage, who recites your praise. If the praise is accepted, then bring to him who is like me such wealth as has been formerly and ever bestowed upon myself. 4

Verily, O dawns, the preceptors through your favour recover the lost wisdom on the summit of the lofty knowledge. With hymn and prayer, they burst open the obstructions of delusions. The sincere invocations of the divines are ever fruitful. 5

O daughter of heaven, possessor of riches, may you shine upon the worshipper, as you have been doing of old on the wise sages. Grant wealth and noble descendants to him, who becomes your devotee, and bestow upon us the wide-spreading glory. 6

66

The cloud-bearing sky and the cow both of them have the same wonderful form and the common name, the *milching one*. The latter one has swelled among mankind for milking, and the other, the interspace, gives milk from her bright udder once only (i. e. in the rainy season). 1

Unsoiled by dust, the golden cosmic chariots of those vital principles are shining like kindled flames, enlarging themselves twofold and threefold at will. They are invested with their great strength and virile energies. 2

रुद्रस्य ये मीळ्हुषः सन्ति पुत्रा यांश्चो नु दाधृविर्भरध्यै ।
विदे हि माता महो मही षा सेत्पृश्निः सुभ्वे३ गर्भमाधात् ॥३॥
न य ईषन्ते जनुषोऽया न्वन्तः सन्तोऽवद्यानि पुनानाः ।
निर्यद्दुह्रे शुचयोऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥
मक्षू न येषु दोहसे चिदया आ नाम धृष्णु मारुतं दधानाः ।
न ये स्तौना अयासो मह्ना नू चित्सुदानुरव यासदुग्रान् ॥५॥

rudrásya yé mīḷhúshaḥ sánti putrá yáṅs co nú dá-dhṛivir bháradhyai | vidé hí mātá mahó mahí shá sét pṛíṣ-niḥ subhvè gárbham ádhāt || 3 || ná yá íshante janúshó 'yā nv àntáḥ sánto 'vadyáni punānáḥ | nír yád duhré ṣúcayó 'nu jósham ánu ṣriyá tanvàm ukshámāṇāḥ || 4 || makshú ná yéshu dohásc cid ayá á náma dhṛishṇú márutaṃ dádha-naḥ | ná yé stauná ayáso mahná nú cit sudánur áva ya-sad ugrán || 5 || 7 ||

॥८॥ त इदुग्राः शवसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
अध स्मैषु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥
अनेनो वो मरुतो यामो अस्त्वनश्वश्चिद्यमजत्यरथीः ।
अनवसो अनभीशू रजस्तूर्वि रोदसी पथ्या याति साधन् ॥७॥

tá íd ugráḥ ṣávasā dhṛishṇúshenā ubhé yujanta ródasī suméke | ádha smaishu rodasí sváṣocir ámavatsu tasthau ná rókaḥ || 6 || anenó vo maruto yámo astv anaṣváṣ cid yám ájaty árathīḥ | anavasó anabhīṣú rajastúr ví ródasī pathyà yati sádhan || 7 ||

They are the offshoots of showerers, cosmic vital powers, whom the nursing firmament is able to foster. They are mighty, and it is known that the great interspace has received the life-germ for the benefit of man. 3

They do not approach men by any conveyance ; they already exist in their hearts, purging away their defects. When these brilliant ones supply their rain water for the gratification of their worshippers, they with their own splendour bedew their bodies. 4

Approaching quite close to them, and repeating the mighty name of the cloud-bearing winds, the worshipper is able to obtain quickly his wishes. The liberal donor pacifies the angry clouds, who otherwise, by nature, are devastating in their might. 5

Those fierce and powerfully arrayed cloud-bearing winds unite by their strength the two beautiful regions of heaven and earth. The self-radiant pair of heaven and earth stands majestically amongst the furious ones like splendour shining with her nature of brightness. 6

May your chariot, O vital principles, be devoid of wickedness. May this chariot, which is without a driver, without horses, without a provender, and without traces, which scatters water and which accomplishes desires, traverses heaven and earth, and paths of the interspace. 7

नास्य वर्ता न तरुता न्वस्ति मरुतो यमवथ वाजसातौ ।
तोके वा गोषु तनये यमप्सु स व्रजं दर्ता पार्ये अध द्योः ॥८॥
प्र चित्रमर्कं गृणते तुराय मारुताय स्वतवसे भरध्वम् ।
ये सहांसि सहसा सहन्ते रेजते अग्ने पृथिवी मखेभ्यः ॥९॥
त्विषीमन्तो अध्वरस्येव दिद्युत्तृषुच्यवसो जुह्वो३ नाग्नेः ।
अर्चत्रयो धुनयो न वीरा भ्राजज्जन्मानो मरुतो अधृष्टाः ॥१०॥
तं वृधन्तं मारुतं भ्राजदृष्टिं रुद्रस्य सूनुं हवसा विवासे ।
दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृध्रन् ॥११॥

násya vartá ná tarutá nv ásti márutо yám ávatha vā́jasātau | toké vā góshu tánaye yám apsú sá vrajáṃ dártā pā́rye ádha dyóḥ || 8 || prá citrám arkáṃ gṛiṇaté turā́ya mā́rutāya svátavase bharadhvam | yé sáhāṅsi sáhasā sáhante réjate agne pṛithivī́ makhébhyaḥ || 9 || tvíshīmanto adhvarásyeva didyút tṛishucyávaso juhvò nā́gnéḥ | arcátrayo dhúnayo ná vīrā́ bhrā́jajjanmāno marúto ádhṛishṭāḥ || 10 || tám̃ vṛidhántam mā́rutam bhrā́jadṛishṭiṃ rudrásya sūnúṃ havásā vivāse | diváḥ śárdhāya śúcayo manīshā́ giráyo nā́pa ugrā́ aspṛidhran || 11 || ८ ||

(६७) सप्तषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥९॥ विश्वेषां वः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृधध्यै ।
सं या रश्मेव यमतुर्यमिष्ठा द्वा जनाँ असमा बाहुभिः स्वैः ॥१॥

67

Víśveshāṃ vaḥ satā́ṃ jyéshṭhatamā gīrbhír mitrā́váruṇā vāvṛidhádhyai | sáṃ yā́ raśméva yamátur yámishṭhā dvā́ jánāñ ásamā bāhúbhiḥ svaíḥ || 1 ||

There is no propeller, no obstructer, of him, whom, O cloud-bearing winds, you protect in battle. He whom you protect, and bless with sons, grandsons, cattle and water, is in war the victor against the herds of his ardent foes. 8

Offer excellent nourishing food to the loud-sounding, quick-moving, self-invigorating company of the cloud-bearing winds. These are the ones who overcome strength by strength. The earth trembles, whilst, O fire-divine, the adorable cloudy-winds terrifically move. 9

The cloudy winds are resplendent, as if illuminators of the sacrifice, bright as the flames of fire. Entitled are they to adoration, and like heroes, they make adversaries tremble. Brilliant and invincible are they from birth. 10

I pay tribute and offer oblations to that exalted company of the cloudy winds, armed with shining lances, the progeny of the supreme divine vital power. The pure and earnest praises of the devout adorer are emulous in their effort of invigorating clouds like waves of floods. 11

67

I proceed by my praises to exalt you, O light-divine and plasma-divine, the noblest of all that has existence. You two, though apparently not the same in name, are really the firmest controller with your arms, and hold men back from evil as riders check horses with reins. 1

इयं मद्वां प्र स्तृणीते मनीषोप प्रिया नमसा बर्हिरच्छ ।
यन्तं नो मित्रावरुणावधृष्टं छर्दिर्यद्वां वरूथ्यं सुदानू ॥२॥
आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना ।
सं यावप्नस्थो अपसेव जनाञ्छ्रुधीयतश्चिद्यतथो महित्वा ॥३॥
अश्वा न या वाजिना पूतबन्धू ऋता यद्गर्भमदितिर्भरध्यै ।
प्र या महि महान्ता जायमाना घोरा मर्ताय रिपवे नि दीधः ॥४॥
विश्वे यद्वां मंहना मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
परि यद्भूथो रोदसी चिदुर्वी सन्ति स्पशो अदब्धासो अमूराः ॥५॥

iyám mád vām prá strí-ṇīte manīshópa priyā́ námasā barhír ácha | yantám no mi-trāvaruṇāv ádhṛishṭam chardír yád vām varūthyàm sudānū || 2 || ā́ yātam mitrāvaruṇā suṣasty úpa priyā́ námasā hū-yámānā | sám yā́v apnasthó apáseva jánāñ chrudhīyatáṣ cid yatatho mahitvā́ || 3 || áṣvā ná yā́ vājínā pūtábandhū ṛitā́ yád gárbham áditir bháradhyai | prá yā́ máhi mahántā jā́yamānā ghorā́ mártāya ripáve ní dīdhaḥ || 4 || víṣve yád vām maṅhánā mándamānāḥ kshatrám deváso ádadhuḥ sa-jóshāḥ | pári yád bhūthó ródasī cid urvī́ sánti spáṣo ádab-dhāso ámūrāḥ || 5 || १ ||

॥१०॥ ता हि क्षत्रं धारयेथे अनु द्यून्दृंहेथे सानुमुपमादिव द्योः ।
दृळ्हो नक्षत्र उत विश्वदेवो भूमिमातान्द्यां धासिनायोः ॥६॥
ता विग्रं धैथे जठरं पृणध्या आ यत्सद्म सभृतयः पृणन्ति ।
न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥७॥

tá hí kshatrám dhāráyethe ánu dyū́n dṛiṅhéthe sánum upamā́d iva dyóḥ | dṛiḷhó nákshatra utá viṣvádevo bhū́mim ā́tān dyā́m dhāsínāyóḥ || 6 || tá vigrám dhaithe jaṭháram pṛiṇádhyā ā́ yát sádma sábhṛitayaḥ pṛiṇánti | ná mṛish-yante yuvatáyó 'vātā ví yát páyo viṣvajinvā bhárante || 7 ||

O light-divine and plasma-divine, this prayer of mine has been extended to both of you. Both of you, O dear, are requested to come hither with viands, and move towards the sacrificial place. O munificent divines, may you grant us a safe dwelling, protected from heat, chill, and blast of air. 2

O beloved cosmic light and plasma, invoked with reverence, come to bless the propitious noble works. Through, your bounty, you support men, striving for sustenance as a workman maintains himself by labour. 3

You are the one, who are strong as horses, accepters of pious praise, and embodiment of truth. Powerful mother infinite conceives both of you, who are the mightiest among the mighty since your very birth and terror to the evil forces of mankind. 4

All the divine powers rejoice in your greatness ; with one accord, they accept your supremacy; and since you are pre-eminent over the wide and spacious heaven and earth, your courses are ever true and unimpeded. 5

You manifest princely vigour day after day ; you strengthen the summit of the sky, as it were from the loftiest heaven. Both of you have ordained firm in position the clouds, the mid-space, the sun, the earth, the heaven, and the food fit for man. 6

Both of you encourage the wise, when he quenches his appetite with devotional love and his associates occupy their positions in the chamber of worship, and when the rain, the sustainer of all, is sent down by you, and the young rivers, the maidens, undried, diffuse fertility around without obstruction. 7

ता जिह्वया सदमेदं सुमेधा आ यद्वां सत्यो अरतिर्ऋते भूत् ।
तद्वां महित्वं घृतान्नावस्तु युवं दाशुषे वि चयिष्टमंहः ॥८॥
प्र यद्वां मित्रावरुणा स्पूर्धन्प्रिया धाम युवधिता मिनन्ति ।
न ये देवास ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः ॥९॥
वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनानाः ।
आद्वां ब्रवाम सत्यान्युक्था नकिर्देवेभिर्यतथो महित्वा ॥१०॥
अवोरित्था वां छर्दिषो अभिष्टौ युवोर्मित्रावरुणावस्कृधोयु ।
अनु यद्गावः स्फुरानृजिप्यं धृष्णुं यद्रणे वृषणं युनजन् ॥११॥

tá jihváyā sádam édám sumedhā́ ā́ yád vāṃ satyó aratír ṛité bhū́t | tád vām mahitvám ghṛitānnāv astu yuvám dāśúshe ví cayishṭam áṅhaḥ || 8 || prá yád vām mitrāvaruṇā spūrdhán priyā́ dhā́ma yuvádhitā minánti | ná yé devā́sa óhasā ná mártā áyajñasāco ápyo ná putrā́ḥ || 9 || ví yád vā́caṃ kīstā́so bhárante śáṅsanti ké cin nivído manānā́ḥ | ā́d vām bravāma satyā́ny ukthā́ nákir devébhir yatatho mahitvā́ || 10 || avór itthā́ vāṃ chardísho abhíshṭau yuvór mitrāvaruṇāv áskṛidhoyu | ánu yád gā́va sphurā́n ṛijipyáṃ dhṛishṇúṃ yád ráṇe vṛíshaṇaṃ yunájan || 11 || 10 ||

(६८) अष्टषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रावरुणौ देवते । (१-८, ११) प्रथमाद्यष्टर्चामेकादश्याश्च त्रिष्टुप्, (९-१०) नवमीदशम्योश्च जगती छन्दसी ॥

॥१.१॥ श्रुष्टी वां यज्ञ उद्यतः सजोषा मनुष्वद्वृक्तबर्हिषो यजध्यै ।
आ य इन्द्रावरुणाविषे अद्य महे सुम्नाय मह आववर्तत् ॥१॥

68.

Śrushṭī́ vāṃ yajñá údyataḥ sajóshā manushvád vṛiktábarhisho yájadhyai | ā́ yá índrāváruṇāv ishé adyá mahé sumnā́ya mahá āvavártat || 1 ||

The faithful and most wise devotee solicits you with his prayers for supply of water. May you nourished by loving homage, become magnanimous and exterminate the sins of a devotee. 8

O light-divine and plasma-divine may you exterminate those who strive against you and break the laws that are agreeable and beneficial and also those divinities, and mortals, who are not dilligent in adoration, and those who work without faith and those who performing works do not worship and those who do not propitiate you. 9

When the clever priests lift up their voices, then several of them, glorifying other divines, recite flattering hymns, pertaining to selfish ends. Such being the case, we with sincerity request you, that in your magnanimous liberality, please do not associate with these pseudo-divines. 10

On your approach, cosmic light and plasma, protectors of the dwellings, may your great munificence come to us, whilst your praises are uttered, and the devotees offer devotional love, that inspires straight forwardness, resolution and strength. 11

68

O mighty resplendence-divine and plasma-divine, the young disciple has just now returned, engaged conscientiously with others in offering worship to you to obtain food for him, who, like his ancestor, has made all preparations of performing worship. He has invited both of you to gain glory and happiness. 1

ता हि श्रेष्ठा देवताता तुजा शूराणां शविष्ठा ता हि भूतम् ।
मघोनां मंहिष्ठा तुविशुष्म ऋतेन वृत्रतुरा सर्वसेना ॥२॥
ता गृणीहि नमस्येभिः शूषैः सुम्नेभिरिन्द्रावरुणा चकाना ।
वज्रेणान्यः शवसा हन्ति वृत्रं सिषक्त्यन्यो वृजनेषु विप्रः ॥३॥

tá hí ṣréshṭhā devátātā tujá ṣū́rāṇām ṣávishṭhā tá hí bhūtám | maghónām máṅhishṭhā tuvishúshma ṛiténa vṛitratúrā sárvasenā || 2 || tá gṛiṇīhi namasyèbhiḥ ṣūshaíḥ sumnébhir índrāváruṇā cakānā́ | vájreṇānyáḥ ṣávasā hánti vṛitrám síshakty anyó vṛijáneshu vípraḥ || 3 ||

ग्नाश्च यन्नरश्च वावृधन्त विश्वे देवासो नरां स्वगूर्ताः ।
प्रैभ्य इन्द्रावरुणा महित्वा द्यौश्च पृथिवि भूतमुर्वी ॥४॥
स इत्सुदानुः स्ववाँ ऋतावेन्द्रा यो वां वरुण दाशति त्मन् ।
इषा स द्विषस्तरेद्दास्वान्वंसद्रयिं रयिवतश्च जनान् ॥५॥
॥११॥ यं युवं दाश्वध्वराय देवा रयिं धत्थो वसुमन्तं पुरुक्षुम् ।
अस्मे स इन्द्रावरुणावपि ष्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

gnā́ṣ ca yán náraṣ ca vāvṛidhánta víṣve devā́so narā́m svágūrtāḥ | praíbhya indrāvaruṇā mahitvā́ dyaúṣ ca pṛithivi bhūtam urví || 4 || sá ít sudā́nuḥ svávāñ ṛitávéndrā yó vām varuṇa dā́ṣati tmán | ishā́ sá dvishás tared dā́svān váṅsad rayím rayivátaṣ ca jánān || 5 || 11 ||

yám yuvám dāṣvàdhvarāya devā rayím dhatthó vásumantam purukshúm | asme sá indrāvaruṇāv ápi shyāt prá yó bhanákti vanúshām áṣastīḥ || 6 ||

You two are the principal ones amongst Nature's forces, deserving worship,— the distributors of wealth, the most vigorous of heroes, the most liberal among the opulent, possessors of vast strength, and destroyers of the entire hosts of adversaries by eternal law. 2

Praise lords of cosmic resplendence and plasma, renowned for all glorious energies and enjoyments ; one of whom slays evil with his punitive justice, the other, intelligent by his might, comes to the aid of the pious when he is in difficulties. 3

When amongst mankind, both males and females, and when all Nature's bounties, spontaneously striving, glorify you, O lords of cosmic resplendence and plasma, you surpass them in greatness and thus, O heaven and earth, you spread wide. 4

He, who spontaneously presents homage to you, O lords of cosmic resplendence and plasma, is liberal, wealthy and upright ; with all his resources he shall conquer his adversary, and win opulence and rich descendants. 5

May that opulence, comprising treasure and abundant food, be ours, which you, O lords of cosmic resplendence and plasma, bestow upon the donor of the oblation, and which baffles the calumnies of the malevolent. 6

उत नः सुत्रात्रो देवगोपाः सूरिभ्य इन्द्रावरुणा रयिः ष्यात् ।
येषां शुष्मः पृतनासु साह्वान्प्र सद्यो द्युम्ना तिरते ततुरिः ॥७॥
नू न इन्द्रावरुणा गृणाना पृङ्क्तं रयिं सौश्रवसाय देवा ।
इत्था गृणन्तो महिनस्य शर्धोऽपो न नावा दुरिता तरेम ॥८॥

utá naḥ sutrātró devágopāḥ sūríbhya indrāvaruṇā rayíḥ shyāt | yéshāṃ śúshmaḥ pṛítanāsu sāhván prá sadyó dyumná tiráte táturiḥ || 7 || nú na indrāvaruṇā griṇāná priṅktáṃ rayíṃ sauśravasáya devā | itthá griṇánto mahínasya śárdho 'pó ná nāvá duritá tarema || 8 ||

प्र सम्राजे बृहते मन्म नु प्रियमर्च देवाय वरुणाय सप्रथः ।
अयं य उर्वी महिना महिव्रतः क्रत्वा विभात्यजरो न शोचिषा ॥९॥
इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रता ।
युवो रथो अध्वरं देववीतये प्रति स्वसरमुप याति पीतये ॥१०॥
इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
इदं वामन्धः परिषिक्तमस्मे आसद्यास्मिन्बर्हिषि मादयेथाम् ॥११॥

prá samrā́je bṛihaté mánma nú priyám árca deváya váruṇāya sapráthaḥ | ayáṃ yá urví mahiná máhivrataḥ krátvā vibháty ajáro ná śocíshā || 9 || índrāvaruṇā sutapāv imáṃ sutáṃ sómam pibatam mádyaṃ dhṛitavratā | yuvó rátho adhvaráṃ devávītaye práti svásaram úpa yāti pītáye || 10 || índrāvaruṇā mádhumattamasya vṛíshṇaḥ sómasya vṛishaṇá vṛishethām | idáṃ vām ándhaḥ párishiktam asmé āsádyāsmín barhíshi mādayethām || 11 || 12 ||

O lords of cosmic resplendence and plasma, may our noble men have opulence, of which the divine powers be the guardians. May your great might give victory in battles, and their triumphant glory spread with swiftness. 7

O divine and glorious lords of cosmic resplendence and plasma, may you quickly bestow upon us wealth for our felicity ; and thus eulogising the strength of you two, mighty divines, may we pass over all difficulties as with boats we cross the waters. 8

Now repeat a sweet and all-comprehensive praise to the imperial mighty divine Lord of plasma, who, endowed with greatness, illumines the spacious heaven and earth with majesty and power. 9

O Lord of resplendence and Lord of plasma, observant of sacred duty, drinkers of the celestial nectar, may you accept these exhilarating tributes of admiration. Your chariot approaches along the road to the place of sacrifice for your acceptance and participation in the offered homage of divine powers. 10

Drink, O resplendence-divine and plasma-divine, showerers of gifts of the sweetest celestial nectar, the shedder of blessings. This beverage of devotion is poured forth by us. May you occupy your respective positions in space and rejoice. 11

(६९) एकोनसप्ततितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्राविष्णू देवते । त्रिष्टुप् छन्दः ॥

॥१३॥ सं वां कर्मणा समिषा हिनोमीन्द्राविष्णू अपसस्पारे अस्य ।
जुषेथां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पथिभिः पारयन्ता ॥१॥
या विश्वासां जनितारा मतीनामिन्द्राविष्णू कलशा सोमधाना ।
प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमासो गीयमानासो अर्कैः ॥२॥

69.

Sáṃ vāṃ kármaṇā sám ishá hinomíndrāvishṇū ápasas paré asyá | jushéthāṃ yajñáṃ drávinaṃ ca dhattam árishṭair naḥ pathíbhiḥ pāráyanta || 1 || yá víṣvāsaṃ janitárā matīnám índrāvíshṇū kalá̄ṣā somadhánā | prá vāṃ gíraḥ ṣasyámānā avantu prá stómāso gīyámānāso arkaíḥ || 2 ||

इन्द्राविष्णू मदपती मदानामा सोमं यातं द्रविणो दधाना ।
सं वामञ्जन्त्वक्तुभिर्मतीनां सं स्तोमासः शस्यमानास उक्थैः ॥३॥
आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु ।
जुषेथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिरो मे ॥४॥
इन्द्राविष्णू तत्पनयाय्यं वां सोमस्य मद उरु चक्रमाथे ।
अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

índrāvishṇū madapatī madānām á sómaṃ yatam drávino dádhanā | sáṃ vām añjantv aktúbhir matīnáṃ sáṃ stómāsaḥ ṣasyámānasa ukthaíḥ || 3 || á vam áṣvaso abhimātishāha índrāvishṇu sadhamádo vahantu | jushéthāṃ víṣvā hávanā matīnám úpa bráhmaṇi ṣriṇutaṃ gíro me || 4 || índrāvishṇu tát panayáyyaṃ vāṃ sómasya máda urú cakramathe | ákṛiṇutam antárikshaṃ váriyó 'prathatam jīvásc no rájaṅsi || 5 ||

69

I earnestly propitiate you, by worship and homage, O Lord resplendence-divine and sun-divine, upon the completion of the ceremony. May you accept the offerings, and grant us wealth, and lead us across the conflicts by the unobstructed pathways. 1

May the prayers that are recited reach you, O resplendence-divine and the sun-divine. May the hymns of praises that are chanted reach you. You are the inspirer of all praises and like reservoirs, you store the elixir of divine love. 2

O Lord, resplendence-divine and the sun-like, the Lord of exhilaration, Lord of the joy-giving elixir of devotion, come to accept our love ; bring your wealth of devotion to us. May the hymns chanted by the devotees anoint you completely with brilliance. 3

O Lord of resplendence and the sun-like, let your evil-dispelling steeds bear you here ; may you be pleased with all the invocations of your worshippers, and hear my prayers and praises. 4

O Lord of resplendence and the sun-like, verily, that deed of yours must be glorified, by which, in the exhilaration of ecstasy, you stride over the wide space ; you traverse the wide firmament and make the regions worthy of our existence. 5

इन्द्राविष्णू हविषा वावृधानाग्राद्वाना नमसा रातहव्या ।
घृतासुती द्रविणं धत्तमस्मे समुद्रः स्थः कलशः सोमधानः ॥६॥
इन्द्राविष्णू पिबतं मध्वो अस्य सोमस्य दस्रा जठरं पृणेथाम् ।
आ वामन्धांसि मदिराण्यग्मन्नुप ब्रह्माणि शृणुतं हवं मे ॥७॥
उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥८॥

índrāvishṇū havíshā vāvṛidhānágrādvānā námasā rātahavyā | ghṛítāsutī dráviṇaṃ dhattam asmé samudrá sthaḥ kaláṣaḥ somadhánaḥ || 6 || índrāvishṇū píbatam mádhvo asyá sómasya dasrā jaṭháram pṛiṇethām | á vām ándhāṅsi madiráṇy agmann úpa bráhmāṇi ṣriṇutaṃ hávam me || 7 || ubhá jigyathur ná párā jayethe ná párā jigye kataráṣ canáinoḥ | índraṣ ca vishṇo yád ápaspṛidhethāṃ tredhá sahásraṃ ví tád airayethām || 8 || 13 ||

(७०) सप्ततितमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । द्यावापृथिव्यौ देवते । जगती छन्दः ॥

॥१४॥ घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा ॥१॥
असश्चन्ती भूरिधारे पयस्वती घृतं दुहाते सुकृते शुचिव्रते ।
राजन्ती अस्य भुवनस्य रोदसी अस्मे रेतः सिञ्चतं यन्मनुर्हितम् ॥२॥
यो वामृजवे क्रमणाय रोदसी मर्तो ददाश धिषणे स साधति ।
प्र प्रजाभिर्जायते धर्मणस्परि युवोः सिक्ता विषुरूपाणि सव्रता ॥३॥

70.

Ghṛitávatī bhúvanānām abhiṣríyorvī́ pṛithví madhudúghe supéṣasā | dyávāpṛithiví váruṇasya dhármaṇā víshkabhite ajáre bhúriretasā || 1 || ásaṣcantī bhū́ridhāre páyasvatī ghṛitáṃ duhāte sukṛíte ṣúcivrate | rájantī asyá bhúvanasya rodasī asmé rétaḥ siñcataṃ yán mánurhitam || 2 || yó vām ṛijáve krámaṇāya rodasī márto dadáṣa dhishaṇe sá sādhati | prá prajábhir jāyate dhármaṇas pári yuvóḥ siktá víshurūpāṇi sávratā || 3 ||

O Lord of resplendence and sun-personified, foremost relisher of divine love, strengthened with sacred offerings, may you, thriving upon oblations, and accepting them offered with reverence, bestow upon us wealth ; for you are an ocean, a pitcher, and a receptacle that holds the elixir of divine love. 6

O Lord of resplendence and sun-divine, full of splendour, drink this sweet celestial nectar to your full satisfaction. May this inebriating drink reach you. May you hear my prayers, and give ear to my callings. 7

You both have ever been victorious ; never have been conquered ; neither of you two has been vanquished. With whom-so-ever you fight, you completely take away from him his entire dominion in the first step, his entire understanding or knowledge in the second step and his entire speech in the third step. 8

70

O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. 1

You are ever-lasting pair, with full streams, water-retaining, yielding moisture, well-designed, and benignly purposeful. May you two, heaven and earth, rulers over created beings, pour into us the virile sap, genitive of mankind. 2

O firm-set heaven and earth, who-so-ever mortal being pours offerings to you for your straight-forward course, succeeds in his aspirations. He prospers with progeny. Invigorated by your set laws, are engendered species diverse in forms, but with similar functions. 3

घृतेन द्यावापृथिवी अभीवृते घृतश्रिया घृतपृचा घृतावृधा ।
उर्वी पृथ्वी होतृवूर्ये पुरोहिते ते इद्विप्रा ईळते सुम्नमिष्टये ॥४॥
मधु नो द्यावापृथिवी मिमिक्षतां मधुश्चुता मधुदुघे मधुव्रते ।
दधाने यज्ञं द्रविणं च देवता महि श्रवो वाजमस्मे सुवीर्यम् ॥५॥
ऊर्जं नो द्यौश्च पृथिवी च पिन्वतां पिता माता विश्वविदा सुदंससा ।
संरराणे रोदसी विश्वशम्भुवा सनिं वाजं रयिमस्मे समिन्वताम् ॥६॥

ghṛiténa dyávāpṛithiví abhívṛite ghṛitaṣríyā ghṛitapṛícā ghṛitāvṛídhā | urví pṛithví hotṛivū́rye puróhite té íd víprā īḷate sumnám ishṭáye || 4 || mádhu no dyávāpṛithiví mimikshatām madhuṣcútā madhudúghe mádhuvrate | dádhāne yajñáṃ dráviṇaṃ ca devátā máhi ṣrávo vájam asmé suvíryam || 5 || ū́rjaṃ no dyaúṣ ca pṛithiví ca pinvatām pitā́ mātā́ viṣvavídā sudáṅsasā | saṃrarāṇé ródasī viṣváṣambhuva saníṃ vájaṃ rayím asmé sám invatam || 6 || 14 ||

(७१) एकसप्ततितमं सूक्तम्

(१-६) षड्‌ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । सविता देवता । (१-३) प्रथमतृचस्य जगती, (४-६) द्वितीयतृचस्य च त्रिष्टुप् छन्दसी ॥

॥१५॥ उदु देवः सविता हिरण्यया बाहू अयंस्त सवनाय सुक्रतुः ।
घृतेन पाणी अभि प्रुष्णुते मखो युवा सुदक्षो रजसो विधर्मणि ॥१॥
देवस्य वयं सवितुः सवीमनि श्रेष्ठे स्याम वसुनश्च दावने ।
यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चासि भूमनः ॥२॥
अदब्धेभिः सवितः पायुभिष्ट्वं शिवेभिरद्य परि पाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥३॥

71.

Ud u shyá deváḥ savitā́ hiraṇyáyā bāhū́ ayaṅsta sávanāya sukrátuḥ | ghṛiténa pāṇí abhí prushṇute makhó yúvā sudáksho rájaso vídharmaṇi || 1 || devásya vayáṃ savitúḥ sávīmani ṣréshṭhe syāma vásunaṣ ca dāváne | yó víṣvasya dvipádo yáṣ cátushpado nivéṣane prasavé cā́si bhū́manaḥ || 2 || ádabdhebhiḥ savitaḥ pāyúbhish ṭváṃ ṣivébhir adyá pári pāhi no gáyam | híraṇyajihvaḥ suvitā́ya návyase rákshā mákir no aghá́ṣaṅsa īṣata || 3 ||

You are surrounded, O heaven and earth, by water. You are the asylum of water. Imbued with water you are the augmenter of water. You are vast and manifold ; you are first propitiated in the cosmic sacrifice. The pious devotees pray to you for happiness, so that the sacred work may be further promoted. 4

May the divine heaven and earth, the effusers of water, the milkers of water, dischargers of the functions of water, the promoters of cosmic sacrifice and the bestowers of wealth, renown, food, and male posterity, join together (in fulfilling the functions of creation). 5

May father-like heaven and mother-like earth, who are all-knowing, and wondrous in their works, grant us vigour. May heaven and earth, mutually co-operating and prompting the happiness of all, bestow upon us posterity, food and riches. 6

71

The divine and benevolent Lord of illumination stretches his golden arms for life and prosperity. Adorable, youthful and sagacious as He is, in the regions, He stretches out both of his hands filled with water to enliven the world. 1

May we enjoy the noblest vivifying force of the Lord of creation, that He may give us excellent riches ; O Lord, you are absolute in the procreation and perpetuation of living beings, bipeds or quadrupeds. 2

May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity ; protect us ; dare not any caluminator harm us. 3

उदु ष्य देवः सविता दमूना हिरण्यपाणिः प्रतिदोषमस्थात् ।
अयोहनुर्यजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् ॥४॥
उदू अयाँ उपवक्तेव बाहू हिरण्यया सविता सुप्रतीका ।
दिवो रोहांस्यरुहत्पृथिव्या अरीरमत्पतयत्कच्चिदभ्वम् ॥५॥
वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः ।
वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥६॥

úd u shyá deváḥ savitā́ dámūnā híraṇyapāṇiḥ pratidoshám asthāt | áyohanur yajató mandrájihva ā́ dāṣúshe suvati bhū́ri vāmám || 4 || úd ū ayā̃ upavaktéva bāhū́ hiraṇyáyā savitā́ suprátīkā | divó róhāṅsy aruhat pṛithivyā́ árīramat patáyat kác cid ábhvam || 5 || vāmám adyá savitar vāmám u ṣvó divé-dive vāmám asmábhyaṃ sāvīḥ | vāmásya hí ksháyasya deva bhū́rer ayā́ dhiyā́ vāmabhā́jaḥ syāma || 6 || 15 ||

(७२) द्विसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रासोमौ देवते । त्रिष्टुप् छन्दः ॥

॥१६॥ इन्द्रासोमा महि तद्वां महित्वं युवं महानि प्रथमानि चक्रथुः ।
युवं सूर्यं विविदथुर्युवं स्वर्विश्वा तमांस्यहतं निदश्च ॥१॥
इन्द्रासोमा वासयथ उषासमुत्सूर्यं नयथो ज्योतिषा सह ।
उप द्यां स्कम्भथुः स्कम्भनेनाप्रथतं पृथिवीं मातरं वि ॥२॥

72.

Índrāsomā máhi tád vām mahitváṃ yuváṃ mahā́ni prathamā́ni cakrathuḥ | yuváṃ sū́ryaṃ vividáthur yuváṃ svàr víṣvā támāṅsy ahataṃ nidáṣ ca || 1 || índrāsomā vāsáyatha ushā́sam út sū́ryaṃ nayatho jyótishā sahá | úpa dyā́ṃ skambháthu skámbhanenā́prathatam pṛithivī́m mātáraṃ ví || 2 ||

May the divine, munificent, golden-rayed, golden-jawed, adorable, sweet-spoken sun-divine rise regularly at the close of night. May he bestow abundant and desirable food upon the donor of the oblation. 4

May the Lord of illumination, the sun-divine, stretch forth his golden well-built arms like an orator, he rises from the ends of the earth, ascends to the summit of the sky, and, moving along, delights everything that exists. 5

May he get for us, O Lord, the grace of happiness today, grace tomorrow, grace day by day. You are the giver of ample grace, and of graceful living. May we, by this prayer, become partakers of your divine grace. 6

72

O resplendence-divine, great is your grandeur. You have created achievement, and the first great elements of Nature. You have made known to man the sun and the element of happiness ; you dissipate the glooms and destroy the revilers. 1

O lords of resplendence and bliss, you bestow light to the dawns ; you upraise the sun with his splendour ; you prop up the sky with the supporting pillar of the firmament; you spread out the earth, the mother of all. 2

इन्द्रासोमावहिमपः परिष्ठां हथो वृत्रमनु वां द्यौरमन्यत ।
प्रार्णांस्यैरयतं नदीनामा समुद्राणि पप्रथुः पुरूणि ॥३॥
इन्द्रासोमा पक्वमामास्वन्तर्नि गवामिद्दधथुर्वक्षणासु ।
जगृभथुरनपिनद्धमासु रुशच्चित्रासु जगतीष्वन्तः ॥४॥
इन्द्रासोमा युवमङ्ग तरुत्रमपत्यसाचं श्रुत्यं रराथे ।
युवं शुष्मं नर्यं चर्षणिभ्यः सं विव्यथुः पृतनाषाहमुग्रा ॥५॥

índrāsomāv áhim apáḥ parishṭhā́ṃ hathó vṛitrám ánu vāṃ dyaúr amanyata | prā́rṇāṅsy airayataṃ nadī́nām ā́ samudrā́ṇi paprathuḥ purū́ṇi || 3 || índrāsomā pakvám āmā́sv antár ní gávām íd dadhathur vaksháṇāsu | jagṛibháthur ánapinaddham āsu rúṣac citrā́su jágatīshv antáḥ || 4 || índrāsomā yuvám aṅgá tárutram apatyasā́caṃ ṣrútyaṃ rarāthe | yuvā́ṃ ṣúshmaṃ náryaṃ carshaṇíbhyaḥ sáṃ vivyathuḥ pṛitanāsháham ugrā || 5 || 16 ||

(७३) त्रिसप्ततितमं सूक्तम्
(१-३) तृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । बृहस्पतिर्देवता । त्रिष्टुप् छन्दः ॥

॥६.७॥ यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥१॥
जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
घ्नन्वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूँरमित्रान्पृत्सु साहन् ॥२॥
बृहस्पतिः समजयद्वसूनि महो व्रजान् गोमतो देव एषः ।
अपः सिषासन्त्स्वरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥३॥

73.

Yó adribhít prathamajā́ ṛitā́vā bṛíhaspátir āṅgirasó havíshmān | dvibárhajmā prāgharmasát pitā́ na ā́ ródasī vṛishabhó roravīti || 1 || jánāya cid yá ívata u lokám bṛíhaspátir deváhūtau cakā́ra | ghnán vṛitrā́ṇi ví púro dardarīti jáyañ chátrūn̐r amítrān pṛitsú sā́han || 2 || bṛíhaspátiḥ sám ajayad vásūni mahó vrajā́n gómato devá esháḥ | apáḥ síshāsan svàr ápratīto bṛíhaspátir hánty amítram arkaíḥ || 3 || 17 ||

O lords of resplendence and bliss, you put an end to the dragon of darkness and evil forces, the obstructers of water, for which the heaven venerates you both ; you urge on the streams of the rivers until they have replenished numerous oceans. 3

O lords of resplendence and bliss, you deposit the mature milk in the unripe udders of cows ; you retain the white secretion within these variously coloured cattle. 4

O lords of resplendence and bliss, verily, you bestow upon us renowned rich blessings, eradicators of pain and poverty, and also offsprings ; O divine powers, you invest men with strength, that makes them victorious over all adversaries. 5

73

The Lord preceptor of universe is the breaker of the impediments of knowledge, the first born, sovereign Lord of creation, the observer of truth, the vital essence personified, the partaker of the homage, the traverser of two worlds. He abides in the region of enlightenment to us a father ; and showerer of blessings. His divine voice thunders in heaven and on the earth. 1

The Lord preceptor of universe, appoints a region for the man to perform divine worship diligently. He destroys impediments of knowledge, conquers adversaries, overcomes evils, and demolishes numerous citadels of evil forces. 2

The Lord, perceptor of universe, conquers the treasures (of vicious people) and wins over pastures and cattle with a purpose to appropriate waters. He destroys the adversary of firmament (i. e. the cloud). 3

(७४) चतुःसप्ततितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । सोमारुद्रौ देवते । त्रिष्टुप् छन्दः ॥

॥१८॥ सोमारुद्रा धारयेथामसुर्यं१ प्र वामिष्टयोऽरमश्नुवन्तु ।
दमेदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥१॥

सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
आरे बाधेथां निर्ऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु ॥२॥

74.

Sómārudrā dhāráyethām asuryàm prá vām ishṭáyó 'ram aṣnuvantu | dáme-dame saptá rátnā dádhānā ṣám no bhūtam dvipáde ṣám cátushpade || 1 || sómārudrā ví vṛihatam víshūcīm ámīvā yā́ no gáyam āvivéṣa | āré bādhethām nírṛitim parācaír asmé bhadrā́ sausṛavasā́ni santu || 2 ||

सोमारुद्रा युवमेतान्यस्मे विश्वा तनूषु भेषजानि धत्तम् ।
अव स्यतं मुञ्चतं यन्नो अस्ति तनूषु बद्धं कृतमेनो अस्मत् ॥३॥
तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृळतं नः ।
प्र नो मुञ्चतं वरुणस्य पाशाद्गोपायतं नः सुमनस्यमाना ॥४॥

sómārudrā yuvám etā́ny asmé víṣvā tanū́shu bheshajā́ni dhattam | áva syatam muñcátam yán no ásti tanū́shu baddhám kṛitám éno asmát || 3 || tigmā́yudhau tigmáhetī suṣévau sómārudrāv ihá sú mṛilatam naḥ | prá no muñcatam váruṇasya pā́ṣād gopāyátam naḥ sumanasyámānā || 4 || 18 ||

74

O lords of bliss and vitality, may you hold fast your divine sway. May our prayers, recited in every dwelling, adequately reach you. May you, possessor of the seven precious things, bestow happiness upon us; happiness upon our bipeds and quadrupeds. 1

O lords of bliss and vitality, expel the wide-spread sickness, that has entered into our dwellings ; keep off poverty, so that she stays far away, and may prosperous means of sustenance be ours. 2

O lords of bliss and vitality, may you grant all these medicaments for the ailments of our bodies ; set free and draw away the committed sins, that cling to our persons. 3

O sharp-weaponed, sharp-arrowed, profoundly-honoured, lords of bliss and vitality, grant us happiness in this world; propitiated by our praise, preserve us ; liberate us from the noose of supreme ordainer. 4

(७५) पञ्चसप्ततितमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य भारद्वाजः पायुर्ऋषिः । (१) प्रथमर्चो वर्म, (२) द्वितीयाया धनुः, (३) तृतीयाया ज्या, (४) चतुर्थ्या आर्त्नी, (५) पञ्चम्या इषुधिः, (६) षष्ठ्याः पूर्वार्धस्य सारथिरुत्तरार्धस्य च रश्मयः, (७) सप्तम्या अश्वाः, (८) अष्टम्या रथः, (९) नवम्या रथगोपाः, (१०) दशम्या ब्राह्मणपितृसोम्यद्यावापृथिवीपूषणः, (११-१२, १५-१६) एकादशीद्वादशीपञ्चदशीषोडशीनामिषवः, (१३) त्रयोदश्याः प्रतोदः, (१४) चतुर्दश्या हस्तघ्नः, (१७) सप्तदश्या युद्धभूमिकवचब्राह्मणस्पत्यादयः, (१८) अष्टादश्या वर्मसोमवरुणाः, (१९) एकोनविंश्याश्च देवा ब्रह्म च देवताः । (१-५, ७-९, ११, १४, १९) प्रथमादिपञ्चानां सप्तम्यादितृचस्यैकादशीचतुर्दश्येकोनविंशीनाञ्च त्रिष्टुप्, (६, १०) षष्ठीदशम्योर्जगती, (१२-१३, १५-१६, १८) द्वादशीत्रयोदशीपञ्चदशीषोडश्यष्टादशीनामनुष्टुप्, (१७) सप्तदश्याश्च पङ्क्तिश्छन्दांसि ॥

॥१०॥ जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपर्तु ॥१॥
धन्वना गा धन्वनाजिं जयेम धन्वना तीव्राः समदो जयेम ।
धनुः शत्रोरपकामं कृणोति धन्वना सर्वाः प्रदिशो जयेम ॥२॥
वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिषस्वजाना ।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समने पारयन्ती ॥३॥

75.

Jīmū́tasyeva bhavati prátīkam yád varmí yā́ti samádām upásthe | ánāviddhayā tanvā̀ jaya tvám sá tvā vármaṇo mahimā́ pipartu || 1 || dhánvanā gā́ dhánvanājím jayema dhánvanā tīvrā́ḥ samádo jayema | dhánuḥ śátror apakāmám kriṇoti dhánvanā sárvāḥ pradíśo jayema || 2 || vakshyántī́véd ā́ ganīganti kárṇam priyám sákhāyam parishasvajānā́ | yósheva śiṅkte vítatā́dhi dhánvañ jyā́ iyám sámane pāráyantī || 3 ||

ते आचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे ।
अप शत्रून्विध्यतां संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान् ॥४॥
बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य ।
इषुधिः सङ्काः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥५॥

té ācárantī sámaneva yóshā mātéva putrám bibhṛitām upásthe | ápa śátrūn vidhyatām saṃvidāné ā́rtnī imé vishphurántī amítrān || 4 || bahvīnā́m pitā́ bahúr asya putráś ciścā́ kriṇoti sámanāvagátya | ishudhíḥ sáṅkāḥ prítanāś ca sárvāḥ prishṭhé nínaddho jayati prásūtaḥ || 5 || 10 ||

When a warrior equipped with an armour advances in the front line of battles, his form is like that of a thunderous rain cloud. May you be conquerer with your body unwounded. May the strength of your armour protect you. 1

May we win the cattle of the enemies with the bow. With the bow may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow may we subdue all hostile countries. 2

This bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. 3

May the two extremities of the bow act consentaneously, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they moving concurrently, and harrasing the foe scatter his enemies. 4

The quiver, slung on the back, pouring its shafts vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. 5

॥२०॥

रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥६॥
तीव्रान्घोषान्कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।
अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँरनपव्ययन्तः ॥७॥

ráthe tíshṭhan nayati vājínaḥ puró yátra-yatra kāmá-yate sushārathíḥ | abhíṣūnām mahimánam panāyata mánaḥ paṣcā́d ánu yachanti raṣmáyaḥ || 6 || tīvrā́n ghóshān kṛi-ṇvate vṛíshapāṇayó 'ṣvā ráthebhiḥ sahá vājáyantaḥ | ava-krámantaḥ prápadair amítrān kshiṇánti ṣátrūn̐r ánapavya-yantaḥ || 7 ||

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म ।
तत्रा रथमुप शग्मं सदेम विश्वाहा वयं सुमनस्यमानाः ॥८॥
स्वादुषंसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः ।
चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥९॥
ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंस ईशत ॥१०॥

rathavā́hanam havír asya nā́ma yátrā́yudham níhitam asya várma | tátrā rátham úpa ṣagmáṃ sadema viṣvā́hā vayáṃ sumanasyámānāḥ || 8 || svādushaṃsádaḥ pi-táro vayodhā́ḥ kṛichreṣrítaḥ ṣáktīvanto gabhīrā́ḥ | citrásenā íshubalā ámṛidhrāḥ satóvīrā urávo vrātasāhā́ḥ || 9 || bráhma-ṇāsaḥ pítaraḥ sómyāsaḥ ṣivé no dyā́vāpṛithiví anehásā | pūshā́ naḥ pātu duritā́d ṛitāvṛidho rákshā mā́kir no aghá-ṣaṃsa īṣata || 10 || २० ||

The skilful charioteer guides his strong horses wither-so-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. 6

The horses raising the dust with their hoofs rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. 7

The spoil borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. 8

The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed, strong in arrows, invincible, of heroic valour, robust and conquerers of numerous hosts. 9

May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us: may the faultless heaven and earth be propitious to us: may the nourisher Lord preserve us from misfortune; let no caluminator prevail over us. 10

॥२१॥ सुपर्णं वस्ते मृगो अस्या दन्तो गोभिः संनद्धा पतति प्रसूता ।
यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यंसन् ॥११॥
ऋजीते परि वृङ्धि नोऽश्मा भवतु नस्तनूः ।
सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥१२॥

suparṇám vaste mṛigó asyā dánto góbhiḥ sáṃnaddhā patati prásūtā | yátrā náraḥ sáṃ ca ví ca drávanti tátrāsmábhyam íshavaḥ ṣárma yaṅsan || 11 || ṛíjīte pári vṛiñdhi nó 'ṣmā bhavatu nas tanū́ḥ | sómo ádhi bravītu nó 'ditiḥ ṣárma yachatu || 12 ||

आ जङ्घन्ति सान्वेषां जघनाँ उप जिघ्नते ।
अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥१३॥
अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः ।
हस्तघ्नो विश्वा वयुनानि विद्वान्पुमान्पुमांसं परि पातु विश्वतः ॥१४॥
आलाक्ता या रुरुशीर्ष्ण्यथो यस्या अयो मुखम् ।
इदं पर्जन्यरेतस इष्वै देव्यै बृहन्नमः ॥१५॥

á jaṅghanti sánv eshāṃ jaghánāñ úpa jighnate | áṣvājani prácetasó 'ṣvān samátsu codaya || 13 || áhir iva bhogaiḥ páry eti bāhúṃ jyā́yā hetím paribā́dhamānaḥ | hastaghnó víṣvā vayúnāni vidvā́n púmān púmāṅsam pári pātu viṣvátaḥ || 14 || ā́lāktā yā́ rúruṣīrshṇy átho yásyā áyo múkham | idám parjányaretasa íshvai devyaí bṛihán námaḥ || 15 || 21 ||

The arrow puts on a (feathery) wing : the (horn of the) deer is its point : it is bound with the sinews of the cow : it alights where directed : wherever men assemble or they disperse, there may the shafts provide security. 11

O straight-flying (arrow), defend us ; may our bodies be strong as stone : may the blissful Lord speak to us encouragement and may the mother infinity grant us success. 12

It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds, may it urge the horses in battles to march on. 13

The hand-gloves, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions : may the brave man, experienced in the arts of war, defend a combatant on every side. 14

This praise (be offered) to the cosmic celestial arrow, a seed in the precipitation of cloud-divine, whose point is anointed with venom, and whose blade is of iron. 15

॥२२॥

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
गच्छामित्रान्प्र पद्यस्व मामीषां कं चनोच्छिषः ॥१६॥
यत्र बाणाः संपतन्ति कुमारा विशिखा इव ।
तत्रा नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥१७॥

ávasṛishṭā párā pata ṣáravye bráhmasaṃṣite | gáchāmítrān prá padyasva mámíshāṃ káṃ canóc chishaḥ || 16 || yátra bāṇáḥ sampátanti kumārá viṣikhá iva | tátrā no bráhmaṇas pátir áditiḥ ṣárma yachatu viṣváhā ṣárma yachatu || 17 ||

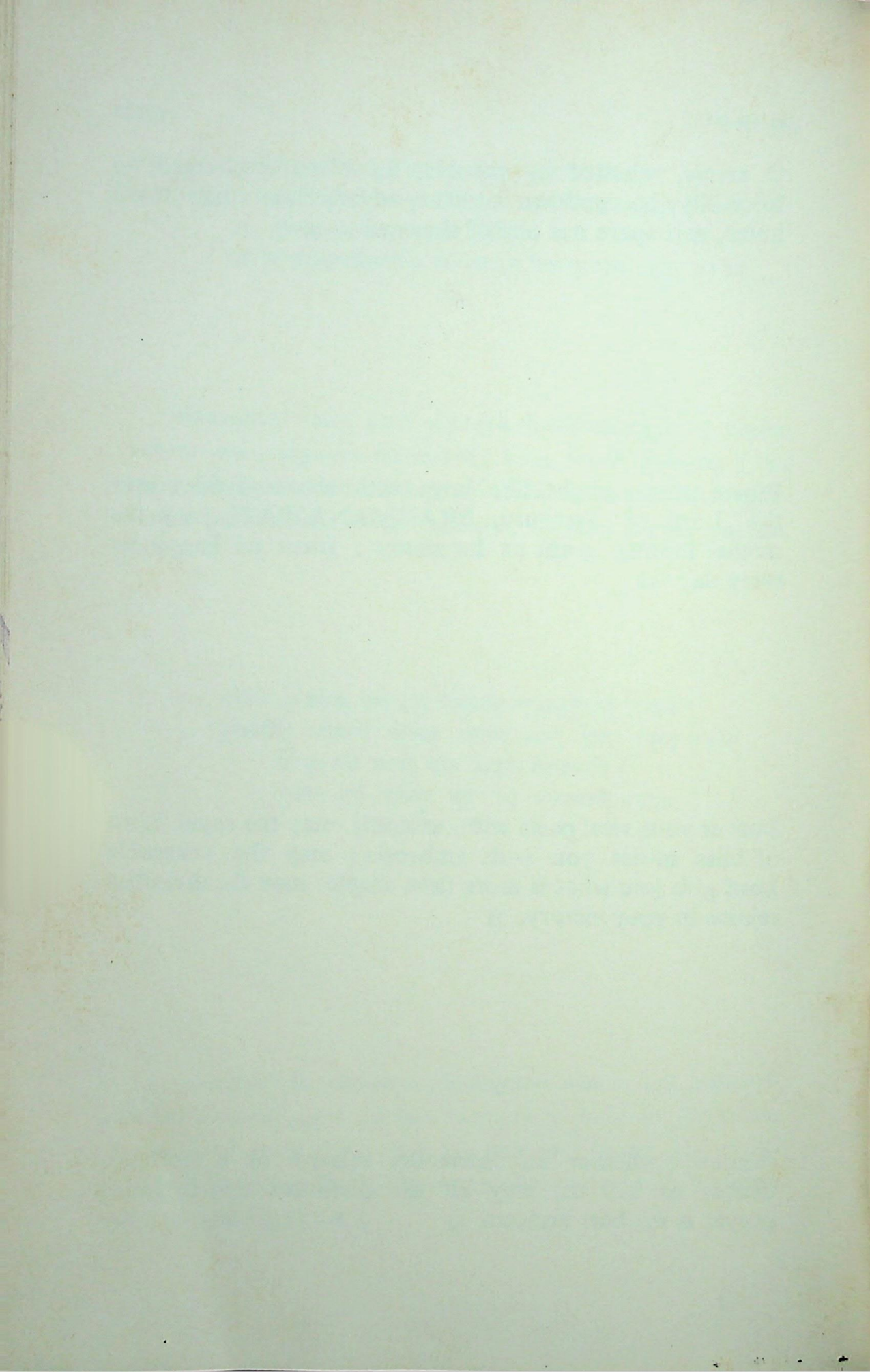
मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१८॥
यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥१९॥

mármāṇi te vármaṇā chādayāmi sómas tvā rájāmṛ́tenánu vastām | urór várīyo váruṇas te kriṇotu jáyantaṃ tvánu devá madantu || 18 || yó naḥ svó áraṇo yáṣ ca níshṭyo jíghāṅsati | devás táṃ sárve dhūrvantu bráhma várma mamantaraṃ || 19 || 22 ||

O arrow, whetted by prayers, fly when discharged, go forcefully, come down on the adversaries, strike them home, and spare not one of the enemy. 16

Where arrows alight like boys with shaven-heads: may the Lord of Treasury, BRAHMANASPATI, may the mother infinity grant us happiness; grant us happiness every day. 17

I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia: may the venerable Lord give you what is more than ample: may the divinities rejoice in your victory. 18

Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him: prayer is my best armour. 19

NOTES

Book 6

Hymns 1-75

षष्ठं मंडलम्

सूक्तानि १–७५

NOTES OF BOOK No. 6

Hymn-1

1. **Tvam hi agne prathamah manota asyah dhiyaha abhavah**—(i) O Agni, on whom the mind of gods is attached, (हे अग्ने, देवानां मनो यत्रोतं सम्बद्धं भवति, तादृशो भवसि—*Sayana*); (ii) the divinity on whom the minds of the gods are fastened; i.e., firmly concentrated; he is called *manota* (Ait. Br. II.10.1).

Manota, the one who goes with the speed of mind. (मनोता मनोवद् गन्ता—*Daya.*).

Prathamah, the first one (प्रथमः आदिमः—*Daya* ; the foremost, the supermost (प्रथमः प्रतमः प्रकृष्टतमः पूर्वभावी वा—*Sayana.*)

Dasma, the learned, who overcomes pains (दस्मः दुःखोपक्षयिता)—*Daya.*; pleasing one (दर्शनीय)—*Sayana.*

2. **Ilah,** इलः, of the speech; of the earth (*Daya.*); of the fire.

Ilah pade, on the footmark of *Ila* or earth, i.e. the fire-altar (इलः भूम्याः वेदिलक्षणायाः पदे स्थाने—*Sayana*).

3. **Visvaha,** all days (विश्वहा सर्वाणि दिनानि—*Daya.*); at all times (सर्वेषु कालेषु—*Sayana*).

4. **Namesa,** नमसा, by food etc.; by the piercing qualities of the thunderbolt, since नमस् is a synonym of food, and *vajra* both (Nigh. II.7; II.20).—*Daya.*; by the offerings or by the prayers (नमसा हविषा स्तोत्रेण वा—*Sayana*).

Namani cit dadhire yajniyani etc. they repeat those thy names, *jatavedas*, *vaisvanara* etc. which are to be uttered at sacrifices. (यज्ञियानि यज्ञयोग्यानि नामानि नमनीयानि वैश्वानरो जातवेदा इत्यादीनि दधिरे धारयन्ति अथवा नामसाधनानि स्तोत्राणि दधिरे—*Sayana*). However, Dayananda understands by *namani* water and other names (नामानि जलानि संज्ञा वा नाम = उदक, Nigh. I.12). According to Sayana, *namani* may also mean hymns, or means of adoration.

5. **Jananam,** जनानां, for men, for the gift of men, particularly of sons, or male posterity—जनानां पुत्रादीनाम्—*Sayana.*

Pita, पिता, the one who protects like the father, पिता पितेव पालकः ।

Mata, माता, the one who gives respect like the mother, or one worthy of respect, माता मातेव मान्यप्रदः—*Daya.*

Manusanam, मानुषाणां, of people, of those who recite hymns (मानुषाणां मनुष्याणां स्तोतॄणां—*Sayana*).

6. **Saparyenyah,** worthy of praise or adoration (सपर्येण्यः पूज्यः —*Sayana*); worthy of devotion (सेवितुमर्हः—*Daya.*).

7. **Rocanena,** रोचनेन, by light (रोचनेन प्रकाशेन—*Daya.*); by the path of the sun (रोचनेनादित्येन दिवमगमय इति वा सम्बन्धः ; आदित्यमार्गेणेत्यर्थः—*Sayana*).

Anayah didyanah divah agne brhata rocanena, O adorable Lord or fire-divine, do thou, shining with exceeding lustre, lead men to heaven. (*Wilson*).

8. **Nitosanam,** निस्तोशनम् the destroyer (of substances) पदार्थानां हिंसकं —*Daya.*; the destroyer of foes (शत्रूणां हिंसकं—*Sayana*).

Vispatim, विश्पतिं, lord of men (प्रजापालकं—*Daya.*); Sayana explains the epithet as constant, characterising priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes (नित्यानां ऋत्विग् यजमान-लक्षणानां विश्पतिं स्वामिनं—*Sayana*).

9. **Sasame,** शशमे, our praising (शशमे प्रशंसामि । शशमान इति अर्चित कर्मा —Nigh. III.14.).

Hymn-2

2. स्मा = स्म, Sma = verily.

2. **Carsanayah,** men, people.

Yajnebhih, with public works like teaching and studying etc. (यज्ञेभिः अध्ययनाध्यापनादिभिः—*Daya.*); with sacrifice.

Girbhih, with speech; with recitations; with praises (गीर्भिः वाग्भिः —*Daya.*;स्तुतिभिः—*Sayana*).

Vaji, the virile ; the strong ; one with speed (वाजी वेगवान्—*Daya.*; वाजो गमनं—*Sayana*). And therefore, may also be the sun (तद्वान् सूर्यः —*Sayana*).

Avṛkah Vaji tvam yati, tne inoffensive sun proceeds to thee (*Wilson*). According to the Taittiriya Brahmana, (II.1.29), the sun at the evening enters into fire, whence it is that the latter is visible throughout the night (अग्निं वावादित्यः सायं प्रविशति तस्मादग्निर्दूरान्नक्तं ददृशे). According to another passage of the same Brahmana, the three *vajins* are fire, wind and the sun ((अग्निर्वायुः सूर्यस्ते वै वाजिनः T.Br. I.6.3.9; also वायुः सवित्रादित्यो वाजी, T. Br. I.7.8).

5. **Nasat,** pervades (नशत् व्याप्नोति। नशतिति व्याप्तिकर्म्मा, Nigh. II.18 —*Daya.*; नशत् व्याप्नुयात्, नशति र्व्याप्तिकर्मा—*Sayana*).

Vayavantam, along with descendents (वयावन्तं—वयाः शाखाः पुत्रपौत्रादि लक्षणाः—*Sayana*); rich with affluence (बहुपदार्थ युक्तं—*Daya.*).

Ksayam, a house, a dwelling (क्षयं गृहं—*Daya.*).

6. **Kṛpa,** with favour or kindness (कृपा कृपया—*Daya.*); by praise; by that which is able to compel the presence of a deity. (कृपा अभिमुखीकरणसमर्थया स्तुत्या स्तूयमानः—*Sayana*). The word may mean also *by lustre; by blaze*.

See also देवो देवाच्या कृपा (Ṛv. I.127.1); In the Nirukta VI.8, we have: The god with favour turned towards the gods, देवो देवान् प्रत्यक्तया कृपा—कृप् कृपतेर्वा। कल्पतेर्वा ; also कृपा कृप्नुतेर्वा, कल्पतेर्वा (*Krp* is derived from the root *Krp*—to pity; or from *klp*, to manage; to be able or capable).

See Yv.XVII.10 also ; कृपा सामर्थ्येन दीप्त्या वा (कृपू सामर्थ्ये कल्पनं कृप् क्विप्, तया कल्पनया सामर्थ्येन दीप्त्या वा।—*Mahidhara*).

7. **Ranvah puri-iva juryyah**—To be had recourse to, as to an old *Raja* giving good counsel in a city (पुरीव नगर्यां जूर्यः जीर्णो वृद्धो हितोपदेष्टा राजेव रण्वः रमणीयो गन्तव्यो वा भवसि—*Sayana* ; like a beautiful city, पुरीव यथा रमणीया नगरी, जूर्यः जीर्णः रण्वः रममाणः—*Daya.*).

8. Svadha gayah, स्वधा गयः, food and house (स्वधामन्नं, गयः गृहं —*Daya.*).

11. **Ta tarema,** perhaps, may we cross over those sins which have been existing from previous life (ता तानि व्यवहितानि जन्मान्तरकृतानि च पापादीनि तरेम—*Sayana*).

Hymn-3

1. **Tyajasa,** by giving away ; by abandonment (त्यजसा त्यागेन—*Daya.*); by a shield (by a weapon instrumental in causing abandonment or escape—त्याजनसाधनेनायुधेन—*Sayana*).

3. **Surudhah,** the dispellers of darkness, and possessors of light, and hence the sun (शुरुधः यः शुरुमन्धकारहिंसकं तेजो दधाति स सूर्य्यः—*Daya.*); the dispellers or obstructers of sorrows, and hence cows (शुरुधः न शुचः शोकस्यरोधयित्रीर्गाश्च—*Sayana*).

Vanejah, born in a forest (वनेजाः अरण्ये जायमानः—*Sayana*); born in the beam of rays (किरणसमुदाये जायते सः—*Daya.*).

Aktoh, of the night (अक्तोः रात्रेः—*Daya.*, अक्तुरिति रात्रिनाम—Nigh.I.7).

Ayam, अयं अग्निः, it stands for fire, which is beautiful and charming —*ranvah* रण्वः रमणीयः, and has been born in the midst of woods, वनेजाः।

4. **Dravih na dravayati daru dhaksat,** as a goldsmith fuses a metal, the same way the fire burns timber (द्रविर्न। द्रविर्द्रावयिता स्वर्णकारः। स यथा स्वर्णादिकं द्रावयति तथा सर्वं वनं द्रावयति। मूर्तंभूतं सर्वं भस्मसात्करोत्ययं:—*Sayana*).

Jihvam, flame (जिह्वां ज्वालां — *Sayana*); words or speech (वाणीं—*Daya.*).

Dravih, one who fuses, like a goldsmith—*Sayana* ; the mode by which speech easily flows out (द्रवीभूत्योच्चारणक्रिया—*Daya.*).

In this verse, we have been told that as a goldsmith fuses gold and the rest, so Agni reduces the wood to ashes. On this Wilson remarks : Perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them, would be more analogous to the burning of timber or its reduction to ashes.

5. **Ayasah na dharam,** the edge of iron or a metal. The word *dhara*, धारा, is also a synonym of speech (वाङ्नाम)—Nigh. I.11; also *Daya.*

Ayas, has here the force of the Latin *ferrum* (*Wilson*); it stands for gold or metal in general (*Daya.*); an article like an axe made of iron also (यथा, अयोमयस्य परश्वादेर्धारां प्रक्षेप्तु कामस्तीक्ष्णीकरोति तद्वत्—*Sayana*).

7. **Supatni,** the two who have a brilliant husband, this may be Agni or Indra (*Wilson*), (सुपत्नी शोभन पतिके—*Sayana* ; शोभनः पतिर्ययोस्ते—*Daya.*).

A rodasi vasuna dam, having subjugated the foes, fills up earth and heaven with wealth (रोदसी द्यावापृथिवी वसुना धनेन दम् शत्रुन्दमयन् आ पूरयति—*Sayana* ; धनेन यो दमयति तम्—*Daya.*

8. **Dhayobhih,** by those who can hold or can provide support (धायोभिः धारकैर्गुणैर्वा—*Daya.*); a support and hence a horse (धारकैरश्वैरिव —*Sayana*).

Ṛbhurna, like the sun; like the man of wisdom. (ऋभुर्न उरु भासमानः सूर्यं इव—*Sayana*; मेधावी—*Daya.*).

Hymn-4

For verse 7, see Nir. I.17.

1. **Samana,** battle (समनमिति संग्रामनाम—Nigh. II.17); समनं = समना (विभक्तेराकारादेशः—*Daya.*); with speed or with willing mind ; also *yajna* (समानं मन्यन्ते अस्मिन् देवानिति समनो यज्ञः—*Sayana*).

2. **Canah,** food (चनः अन्नं—*Sayana*; अन्नादिकं—*Daya.*).

Visvayuh, full life; food, the life-sustenance of all (विश्वायुः पूर्णायुः —*Daya.*; सर्वान्नः सर्वेषां जीवनहेतुर्वाः—*Sayana*; आयुः, अन्ननाम, food, Nigh.II.7).

3. **Inoti,** pervades all with light, illuminates (इन्वति व्याप्तिकर्मा— Nigh. II.18; इनोति भासा सर्वं व्याप्नोति सोऽयम्—*Sayana*; इनोति प्राप्नोति—*Daya.*).

Na, like; directly (इव, अस्त्युपमार्थस्य सम्प्रत्यर्थे प्रयोगः—Nir. VII.31—the particle of comparison is here used in the sense of 'directly', as 'place it directly here', cf. Ṛv.I.88.19—यावन्मात्रमुषसो न प्रतीकम्—as long as the birds of beautiful wings wear *directly*).

Panayanti, celebrate (पनयन्ति स्तावयन्ति—*Daya.*).

Asnasya cit, अश्नस्य चित्, of the dispersed evil beings (व्यापकस्य चित्—*Daya.*; व्यापनशीलस्यापि राक्षसादेः, the pervader, of *raksas* and the like—*Sayana*; may be a proper name—*Wilson*).

5. **Rastri,** the master; the lord (राष्ट्री ईश्वरः, राष्ट्रीतीश्वरनाम—Nigh. II.22, like *aryah, niyutvan* and *ina* ; राष्ट्रं राज्यं, तद्वान् ; राष्ट्री ईश्वरनामैतत्—*Sayana*).

6. **Arkaih,** by the piercer like a bolt (अर्कैः वज्रवच्छेदकैः अर्क इति वज्रनाम, thunderbolt—Nigh. II.20); by the sunrays (अर्चनीयैः किरणैः—*Sayana*).

7. **Indram na tva savasa devata vayum prnanti**—This line is quoted by the Nirukta, I.17, in refuting the idea of those who think that one should not study etymology, since in the verse itself we have the characteristic marks—like Indra, like Vayu, the gods fill thee with strength.

Arkasokaih, by the clarification of cereals etc. (अर्कशोकैः अन्नादीनां शोधनैः—*Daya.*); with sacred praises (अर्चनीयैः पूजनीयैः शोके दीप्तिमियुंक्तं; अर्कशोकैरर्चनीयैः प्रशस्यै र्दीप्तिकरणैः स्तोत्रैः साधनभूतैस्त्वां संभजामहे, with excellent illuminating praises; it may also be an epithet of *agni* with *yukta* understood, endowed with or possessed of excellent radiance,—*Sayana*).

Hymn-5

1. **Visvavarani puruvarah,** sought of many, acceptable of all (विश्ववाराणि विश्वैः सर्वैर्वरणीयानि पुरुवारः बहुभिर्वृतः स्वीकृतः—*Daya.*).

2. **Puru-anika,** पुरुअनीक, with multiflames (पुर्वणीक, बहुज्वाल—*Sayana*); with many armed forces (पुरूण्यनैकानि सैन्यानि यस्य तत्सम्बुद्धौ—*Daya.*).

Yajniyesah, capable of undertaking the duties of sacrifice (यज्ञियासः यज्ञानुष्ठानं कर्तुं योग्याः—*Daya.*); the adorable deities (*Wilson*); the householders who perform the sacrifice (यज्ञार्हा यजमानाः—*Sayana*). According to Wilson, the sense implied by Sayana is obviously incompatible with what follows.

4. **Sanutyah,** residing in a secret place ; abiding in secret (सनुत्यः । सनुतरित्यन्तर्हितनाम । अन्तर्हिते देशे वर्तमानः सन्—*Sayana*); one having the intermediate secrets of knowledge, or a person of excellent nature

(सनुत्यः निर्णितान्तर्हितेषु सिद्धान्तेषु भवः साधुर्वा—*Daya.*). Sanutah is a synonym of *nirnitantarhita*, Nigh.III.29, सनुतरिति निर्णितान्तर्हितनाम ।

Tapistha tapasa tapasvan tapa—Most resplendent, blazing with radiance, with your own imperishable flames consume him who injures us. Dayananda refers these words to a man of austerity, who leads a life of dedication and sacrifice, and eliminates everything which is vicious. (तपा तापय तपस्वीभव वा, तपिष्ठ अतिशयेन तप्तः, तपसा ब्रह्मचर्य्यंप्राणायामादिकर्म्मणा—*Daya.*).

6. **Tuyam,** speedily; with quickness, तूयमितिक्षिप्रनाम—Nigh.II.15

Hymn-6

1. अच्छा=अच्छ For verse 5, see Nir. IV. 17

Kṛsnayamam, the dark-pathed (कृष्णयामं कृष्णवर्त्मानं—*Sayana*); the one by whom the path has been made attractive (कृष्णा कर्षिता यामा येन तम्—*Daya.*).

Rusantam, white-coloured (रुशन्तं श्वेतवर्णं—*Sayana*); inflicting injury (हिंसन्तं—*Daya.*); brightshining.

Viti, by shine; by sacrifice (वीती वीत्या कान्तेन यज्ञेन—*Sayana*); by pervasiveness (वीत्या व्याप्त्या—*Daya.*).

Vatajutesah, speedy like wind (वातजूतासः वायुरिववेगवन्तः—*Daya.*); fanned or impelled by wind (वातेन प्रेरिताः—*Sayana*).

Navagvah, the rays, newly radiated out, fresh rising (नवग्वाः नूतनगमनास्ते रश्मयः—*Sayana*; नवीन गतयः—*Daya.*).

4. **Ksam vapanti,** क्षां वपन्ति, shear the earth, burns up the plants on the earth, (क्षां पृथिवीं भूमिं वपन्ति मुण्डयन्ति—*Sayana*); literally shave the earth, since plants are like the hairs of the earth; put seeds into the earth (*Daya.*).

Yatayamanah adhi sanu prsneh, displaying its own point or flame upon the summit of the mountains upon the earth (पृश्नेः नानारूपाया भूमेः । अधि उपरि सानु समुच्छ्रितं देशं पर्वताग्रादिकं प्रति यातयमानः स्वकीयमग्रं व्यापारयन्—*Sayana*); Wilson sees in these lines an allusion to the eruption of volcanoes.

5. **Dayate vanani,** consumes the forests (The Nirukta quotes this passage to show that the word *dayatih* (दयतिः) has several meanings: (i) to protect as in *Kathaka* Sam. XIX.3—नवेन पूर्वं दयमानाः स्याम (let us protect the old with new); also Yv. XXVIII.16; (ii) to give or to divide (Ṛv. I.84.7—य एक इद् विदयते वसु, who alone here distributes wealth); (iii) to burn as in Ṛv. VI. 6.5—दुर्वर्तु र्भीमो दयते वनानि (Irresistible, dreadful, he burns the forests) ; (iv) to slay, as in Ṛv. III.34.1—विदद्वसुर्दयमानो वि शत्रून् (the treasurer-knower slaying his foes).

7. One can appreciate the repetition of *citra* (चित्र) in the first half of the verse and *candra* (चन्द्र) in the second half.

Hymn-7

For verse 6, see Nir. VI.3.

1. **A janayanta Devah,** gods, Nature's bounties, who generates agni; the word may also mean priests who generates fire by attrition (देवाः स्तोतार ऋत्विजो देवा एव वा; आ जनयन्त यज्ञाभिमुख्येन अजीजनन्, अरण्योः सकाशादुदपादयन् —*Sayana*; विद्वांसः जनयन्ति—*Daya.*).

2. **Nabhim yajnanam,** the bond of sacrifices; the link of rituals, the centre of all dedicated virtuous actions (यज्ञानां ज्योतिष्टोमादियागानां नाभिं नहनं बन्धकं तथा—*Sayana*, सत्यक्रियामयानाम् मध्यभागं—*Daya.*).

5. **Yat jayamanah pitroh upasthe,** when born on the lap of fathers (यत् यदा त्वं पित्रोः द्यावापृथिव्योः उपस्थे उपस्थानेऽन्तरिक्षे—*Sayana*); i.e. born in the midspace, the *antariksa*; to Dayananda, the parents are the learning, the *Vidya* and the preceptor, *acarya* पित्रोः जनकयोरिव विद्याऽऽचार्य्ययोः उपस्थे समीपे).

Vayunesu, on the paths (वयुनेषु गन्तव्येषु मार्गेषु—*Sayana*); all disciplines of knowledge from that of the earth to that of the supreme Lord (पृथिवीमारभ्य परमेश्वरपर्य्यन्तानां विज्ञानेषु—*Daya.*),

6. **Vayah-iva ruruhuh sapta visruhah,** here according to Nir. VI.3, *visruhah* means waters or streams (विस्रुह आपो भवन्ति, विस्रवणात्), from flowing, (*vi*+*sru*). The seven streams grew like branches (वयाः शाखाः इव सप्त सर्पणशीलाः सप्तसंख्याः वा, विस्रुहः नद्यश्च गंगाद्याः, रुरुहुः रोहन्ति—*vayah* = branches, *sapta* = flowing or seven in numbers, *visruhah*=rivers (like the Ganga etc.—*Sayana*). Again *vayah*=birds (वया इव पक्षिण इव—*Daya.*).

This refers to the cosmic sacrifice in which the sun (the celestial fire) causes vapours to rise from the oceans (just as smoke rises from the fire-ritual); and finally they condense in the form of rain, which floods the flowing channels of rivers. This again gives rise to the mis-concept that the smoke that rises from sacrificial fires becomes clouds in the atmosphere, where rain falls and rivers are filled (see Wilson).

Hymn-8

For verse 4, see Nir. VII.26.

1. **Jatavedasah, vaisvanaryaya agnaye,** the three stand for fire or agni; *jatavedah* = one who knows all that is born (जातवेदसः जातानां वेदितुर्वैश्वनराग्नेः—*Sayana*) ; the one existing amongst the born (जातेषु विद्यमानस्य —*Daya.*) ; one who knows all that is in the creation (see our notes on I.44.4). The Unadi Kosa refers to *jatavedah, sarva-vedah,* and *visva-vedah* in a group (unadi, IV.228).

The Nirukta (VII.19) has the following passage of significance : From what root is *Jatavedah* derived ?—He knows all created beings (जातानि वेद ; also भूतानि वेद—Bṛhaddevata, II.30; प्राणो वै जातवेदाः, स हि जातान् वेद Ait. Br. II.39); or he is known to all created beings (जातानि वैनं विदुः); or else he pervades every created being (जाते जाते विद्यत इति वा); or he has all created beings as his property or wealth (जातवित्तो वा, जातधनः); or he has all created beings as his knowledge i.e. discernment (जातविद्यो वा जातप्रज्ञानः) । The Nirukta here refers to an untraced Brahmana passage : that because as soon as he was born, he found the cattle, that is the characteristic of the *Jatavedas* ; and also, therefore in all seasons, the cattle move towards Agni—यत् तज्जातः पशूंन्विन्दत, तज्जातवेदसो जातवेदस्त्वम् । तस्मात् सर्वान् ऋतून् पशवोऽग्निमभिसर्पन्ति—(Mait.Sam. I.8.2). For *Jatavedas,* see Ṛv. I.99.1. May we press Soma (i.e. dedicate our entire devotion) for the *Jatavedas* (to the all knowing God). He takes us across troubles like a river by means of a boat (जातवेदसे सुनवाम सोमम्) ।

There is another Vedic verse (X.188.1); प्रनूनं जातवेदसमश्वं हिनोत वाजिनम् । इदं नो बर्हिरासदे ।। May you impel Jatavedas, the strong horse, to sit on this our *barhih.* With your actions, you impel Jatavedas, who pervades everywhere, or else, it may be a simile, i.e. Jatavedas, who is like a horse, may he sit on this *barhi* (grass). In the ten books of the Ṛgveda, there is but a single hymn, containing three stanzas in the Gayatri metre, addressed to Jatavedas. But, the Nirukta further says, whatever is addressed to Agni, is also addressed to Jatavedas ; not only the terrestrial Agni but also the upper two lights (the lightning and the Sun) are also called Jatavedas (तदे तदेकमेव जातवेदस्यं गायत्रं तृचं दशत-

यीषु विद्यते, यत्तु किञ्चिद्दाग्नेयं तज्जातवेदसानां स्थाने युज्यते। स न मन्येतायमेवाग्निरित्यप्येते उत्तरे ज्योतिषी जातवेदसी उच्येते ततो नु मध्यमः—See उदु त्यं जातवेदसं —here the sun is Jatavedas (I.50.1)—Nir. VII.19-20.

The Nirukta discusses the term *vaisvanara* in details (VII.21): From what root is *vaisvanara* derived ? For, he leads all men : विश्वान्नरान् नयति ; or all men lead him (विश्व एनं नरा नयन्तीति वा) ; or else, *vaisvanara* may be a modified form of *visvan-ara* (विश्वान्+अर), i.e. who pervades all created beings. Who have in Ṛv.I.98.1 (वैश्वानरस्य सुमतौ स्याम); may we continue to be the grace of *vaisvanara*, for he is the august sovereign of all beings. Since the very inception, he is taking excellent care of the entire universe. Vaisvanara accompanies (or stretches) with the rising sun (इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण)—born from this world, he surveys the entire universe.

The authorities also say, that the *vaisvanara* is the atmospheric fire (तत्को वैश्वानरः। मध्यम इत्याचार्याः। वर्षकर्मणा ह्येनं स्तौति—Nir. VII.22), and therefore, seers praise him with regard to the phenomenon of rain ; for we have that the *Vaisvanara*. Agni killed the demon (*vṛtra*), shook the waters, and shattered *sambara* (वैश्वानरो दस्युमग्निर्जघन्वां अधूनोत्काष्ठा अव शम्बरं भेत्—Rv.I.59.6) ; i.e. he releases waters from the clouds and sends it down.

The *vaisvanara* is not only the fire of the midspace, it is of the celestial region. In this connection, the Nirukta quotes a passage from the Aitaraya Brahmana (VIII.9) also, the Kausitaki Brahmana (IV.3), meaning, that the oblation assigned to *vaisvanara* is distributed in twelve potsherds, for his function is twelvefold (अथापि वैश्वानरीयो द्वादशकपालो भवति। एतस्य हि द्वादशविधं कर्म, and there is another untraced passage : that Aditye verily is Agni vaisvanara, (असौ वा आदित्योऽग्निर्वैश्वानरः). We have further a liturgy (निविद), addressed to *vaisvanara*, the sun : आ यो द्यां भात्या पृथिवीम् (untraced quotation in the Nirukta). Further we have a Chandomika Sukta (छान्दोमिकं सूक्तं), addressed to *vaisvanara*, as the sun; he shone present in heaven (दिवि पृष्ठो अरोचत). There is another Havispantiya Sukta, (हविष्पान्तीयं सूक्तं, the libation to be drunk) addressed to *vaisvanara*, the sun (X.88).

The terrestrial fire is verily regarded as *vaisvanara*, so says, Sakapuni. These two upper lights are called *vaisvanara* also. The terrestrial fire is called *vaisvanara*, because it is engendered from them (i.e. from the upper lights). But how ?—where the lightning fire strikes a place of shelter, it retains the characteristics of the atmospheric fire, i.e., flashing in waters and becoming extinguished in solid bodies, as long as that object is not seized upon. But as soon as it is seized upon this very terrestrial fire is produced, and becomes extinguished in water, and blazes in solid bodies.

The Nirukta then argues, how the terrestrial fire could be related to the celestial fire, i.e. the sun. We have. The sun having first revolved towards the northern hemisphere, a person holds a polished white copper or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it : it blazes forth, and this very terrestrial fire is produced. (अथादित्यात् । उदीचि प्रथमसमावृत्त आदित्ये कंसं वा मणिं वा परिमृज्य प्रतिस्वरे यत्र शुष्कगोमयम संस्पर्शयन् धारयति तत्प्रदीप्यते । सोऽयमेव सम्पद्यते । Also see. Ṛv. I.98.1 (वैश्वानरो यतते सूर्येण—i.e. *vaisvanara* stretches with the sun. But the sun cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one becomes manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, we had the above remarks (that the *vaisvanara* stretches with the sun).—Nir.VII.23.

Dayananda derives the word in several ways: the sun is so called because it is the illuminator of the entire world (वैश्वानराय सर्वस्य विश्वस्य प्रकाशकाय) ; the one who leads the entire world is also *vaisvanara* (यो विश्वान् सर्वान् पदार्थान् नयति); a world citizen (विश्वेषु नरेषु विराजमानः); one glorified everywhere (विश्वस्मिन् प्रकाशमानः); and the world-leader (विश्वस्य नायकः) ।

4. "The mighty seized him at the lap of the waters; the tribes, attended on the king worthy of honour. The messenger brought agni from the sun, *matarisvan* brought *vaisvanara* from afar." According to Nir. VII.26, seated in the lap (उपस्थे), means in the bosom of waters, i.e. in the mighty world of the atmosphere (महत्यन्तरिक्षलोके), the groups of mighty atmospheric bounties seized him like tribes who wait upon the king. Worthy of honours, having panegyrics addressed to him, or worthy of respect (or worthy of adorations), whom the messenger of gods brought from the shining one, the sun, who drives away darkness, who impels all things and who is very far. (Alternatively) the seer called *matarisvan*, the bringer of this vaisvanara fire. The *matarisvan* is air; it breathes in the atmosphere, or moves quickly in the atmosphere. (Nir. VII.26).

Hymn-9

For verse 1, see Nir.II.21.

The entire hymn is devoted to the mysteries of creation, and the divine light of the Supreme.

1. "The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, the *vaisvanara* agni, like a king, has overcome darkness with high light."

Kṛsnam ahah, arjunam ahah, कृष्णं अहः, अर्जुनं अहः—black and bright days. Here the black day is night; the white day is bright day.

Vedyabhih—worthy of knowledge, i.e. which should be known (Nir.I.21).

2. **Na aham tantum na vi janami otum na yam vayanti sam-are atamanah.** Sayana refers to two interpretations of this line, the first one by traditionalists (*sampradayavidah*), and the second one by metaphysicists (*atmavidah* or the vedantins). In this line we have a figurative allusion to the mysteries of sacrifice (*yajna*), or of creation as such. According to the traditionalists, the threads (*tantu*), of the warp are the metres of the Vedas, and those of the woof (*otu*) are the liturgic prayers, and ceremonial, the combination of which two is the cloth or sacrifice.

According to the other interpretation, alluding to creation, the *subtile* elements are the threads of the warp and the *gross* ones are those of the woof, and their combination is the universe.

Now who is *putrah* (पुत्रः) here i.e. the son belonging to the upper region, and who is *pitra* (पित्रा), the father belonging to the lower region i.e. born after the creation. Metaphysically, in creation, the lower self (the souls) are the children, and our Lord, the creator is the father. This may be referring to the mystery of the first son born without parents.

Putrah, the son, the man (पुत्रः मनुष्यः—*Sayana*); the virtuous, the giver of happiness (पुत्रः पवित्रः सुखप्रदो वा—*Daya.*).

Avarena, the terrestrial fire (of the lower region) fire (अवरेण अवस्तात् अस्मिन्लोके वर्तमानेन वैश्वनराग्निना नुशिष्टः सन्—*Sayana*).

Parah, of the upper region, the sun (परः परस्तादमुष्मिन् लोके वर्तमानो यः सूर्यस्तस्य—*Sayana*).

No man, however, taught by a father born after creation can rightly know anything previous to his birth, either in this world or in the other.

3. **Anyena pasyan,** contemplating the world under a different manifestation ; or as the sun whilst upon earth Agni (*vaisvanara*) is manifest as fire.

The supreme creator alone knows the threads of warp and woof. He is the protector of ambrosial water, the seed of life, whilst one moves in the cycle of life, both above and below; from lower species to higher and vice versa.

5. **Dhruvam jyotih,** the steady light; the light is that of the Supreme Lord, with whose light, the, entire creation throbs with life (तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति—Svet. Up. VI. 14); the light of knowledge, that emanates from within, from the Lord seated in the innermost cevity of our hearts.

Mano javistham, with speed greater than that of mind (see अनेजदेकं मनसो जवीयो—Isa. Up. 4).

Jyotir nihitam, see यो वेद निहितं गुहायां परमे व्योमन् Taitt. Ar. VIII. 1; also तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम्—Br. Up. IV. 4.16.

Hymn-10

2. **Mamata,** see earlier references; attachment, self-possession (I. 152.6—*mamateyam*); mother of Dirghatomas, highly spiritual (ममता नाम ब्रह्मवादिनी दीर्घतमसो माता—*Sayana*).

5. **Puruvajabhih,** with abundant viands ; with abundant understanding and human efforts (पुरुवाजाभिः बहुज्ञानपुरुषार्थं युक्ताभिः—*Daya.*; बहुवन्नैः—*Sayana*).

6. **Bharadvajesu,** in offerings of nutritious viands. See I.59.7; Nir.III.17, Bharadvaja is called from being brought up (भरणाद् भारद्वाजः) from the root √भृ ; also the persons who bring up by supplying food etc. (भरद्वाजेषु ये वाजानन्नादीनि भरन्तितेषु—*Daya.*).

The seer of the hymn is Bharadvaja, of the family of Bṛahaspati. *Satau*, in battles; in life struggles (सातौ संग्रामे—*Daya.*) ; Nigh.II.17 शूर सातौ=वाजसातौ=सङ्ग्राम=battle)

7. **Satahimah,** शतहिमाः=शतं वर्षाणि=शरदः शतं ; full hundred years (lit. one hundred winters ; one hundred rainy seasons ; one hundred autumns). (शतहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana*). For *Satahimah*, see I.73.9; II.1.11; VI.4.8; 10.7; 12.6; 17.15; 24.10; ix.74.8.

Inuhi, may go away (the evils or evil persons go away) (वि इनुहि विविधं इनुहिष्याग्नुहि—*Daya.*; गमय—*Sayana*), and *ila* (इलां) or speech or food may increase. (इलां वाचमन्नं वा—*Daya.*; (इलां=वाङ्नाम, Nigh I.11;= अन्ननाम, II.7)

Hymn-11

1. Agni, mitra, varuna, maruts, nasatyas—See earlier references. For *Agni*, (I.1.1); Mitra (I.2.7), Varuna (1.2.7) and also our Introduction, (Vol.I. p. 147-156); for *Maruts* (Vol.I.p.187); for *Agni* see Nir.VII. 14-17, for *Varuna*, Nir.X.3-4; for *Mitra*, Nir.X 21-22)

Agnih, अग्नि:—Its sphere is the earth (Nir.VII.5); he is the foremost leader (अग्नि: कस्मात्, अग्रणीर्भवति); he is led foremost in the sacrifices (अग्रं यज्ञेषु प्रणीयते); he makes everything to which it inclines, a part of himself (अंगं नयति सन्नममान:); he is a drying agent (अक्नोपनो भवतीति स्थौलाष्ठी वि, *Sthaulasthivi*); it does not make wet; it does not moisten (न क्नोपयति न स्नेहयति). Again, it is derived from three verbs (*Sakapuni*): from going, from shining or burning and from leading (त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणि: । इताद्, from going; अक्ताद् दग्धाद् वा, from shining or burning; नीतात् from leading); he indeed takes the letter *a* (अ) from the root *i* (इ) to go, and the letter *g* (ग्) from the root *anj* (अञ्ज्), to shine or *dah*, to burn; with root *ni* (नी), to lead as the last member. (Nir.VII.14).

Mitra, मित्र—Mitra is so called because he preserves from destruction (मित्र: प्रमीते । त्रायते); or because he runs measuring things together (√मी) (संमिन्वानो द्रवतीति वा); or the word is derived from the causal of the verb *mid* (√मिद), to be fat (मेदयतेर्वा). See—मित्रो जनान् यातयति—(Ṛv.III.59.1; Nir.X. 21.22).

Varuna, वरुण—Varuna is so called because he covers (√वृ)—(वरुणो वृणोतीति सत:—see नीचीनवारं वरुण:—Ṛv. v.85.3)—Nir.X.3-4).

For the dyad Mitra-Varuna, see our Introduction, Vol.I.p.155, Nir. VII.10.

Nasatya, absence of untruth or vice or of vicious actions (नासत्यौ अविद्यमानासत्याचरणौ—*Daya.*); the leaders of truth or the two having truth as their nature; or born of nose; another name of twin—asvins (नासत्यासत्यस्य नेतारौ सत्यस्वभावावेव वा नासिका प्रभवौ वाश्विनौ—*Sayana*).

4. **Panca janah,** five persons, one the yajamana and four priests (जना:=मनुष्या:, ऋत्विग् यजमान लक्षणा:, yajamana and the four priests—Brahma, udgata, hota and adhvaryu—*Sayana*); the five vital *pranas* (पञ्च प्राणा:—*Daya*).

5. **Surye na caksuh,** just as the eye in the sun; just as the light of the sun makes the eyes to function ((यथा सूर्ये सर्वस्य प्रेरक आदित्ये प्रकाशकं तेज: समवैति तद्वत्—*Sayana*).

Hymn-12

For verse 4, see Nir.VI.15.

1. **Todasya,** of the pain or trouble of the one distressed or tormented (तोदस्य व्यथाया:—*Daya.*) todah is yajamana or the institutor of sacrifice who undergoes the pain of austerity (तुद्यते तपसा पीड्यत इति तोदो यजमान:, तस्य—*Sayana*).

3. **Todah adhvan na,** like the sun on his path.

Todah is distress or torment (तोद: व्यथनं—*Daya.*); also the sun, the giver of light (तोद: सर्वस्य प्रेरक: सूर्य:, स इवाध्वनि स्वमार्गेऽन्तरिक्षे प्रद्योत द्योतते प्रकाशते—*Sayana*).

Adroghah na, like the one, not liable to be distressed or harmed (अद्रोघो न अद्रोग्धव्य:—*Sayana*); or it may imply the vital air, the non-injurer or the sustainer or all, i.e. the wind (प्राणरूपेण सर्वेषामद्रोग्धा वायुरिव तादृश:—*Sayana*); or free from avarice or malignancy, (अद्रोघ: द्रोहरहित: न इव —*Daya.*).

4. **Etari na,** like worth having (एतरी प्राप्तव्य इव *Daya.*); *etari* is goer (एतरि गन्तरि—*Sayana*); like praises which being present in a man soliciting, going, or applying to another, are the yielders of great pleasure (याचमाने पुरुषे विद्यमानानि स्तोत्राणि यथात्यन्तं सुखकराणि—*Sayana*).

Susaih, by the pleasure giving prayers (शूषै: सुखकरै: स्तोत्रै:—*Sayana*); by strength etc. (बलादिभि:—*Daya.*).

Usrah pita-iva jarayayi yajnaih, like a procreating bull, (**Agni**) has been generated with sacrifices. Here *usri* means father or cow-father, i.e. the bull उस्र इव गोपिताजायि यज्ञै:—Nir. VI.15); just as the father pro-

creates or takes care of the child, or like a bull (पिता पालयिता वत्सानां जनको वोढ्रो वृषभ इव—*Sayana*); impetuous in act as the bull (the progenitor of calves).

Hymn-13

2. **Tvam bhagah nah**, you with the enjoyable splendour or you who art adorable (भगः भजनीयः त्वं नः अस्मभ्यं—*Sayana*; भगः भजनीयैश्वर्यः नः अस्माकं—*Daya.*).

3. **Sajosa naptra apam,**—you associated with the grandson of the waters; it refers to fire or to the lightning, born of clouds or waters (नप्त्रां में पातयित्रा पुत्रेण मध्यमस्थानेन वैद्युताग्निना सजोषः संगतः—*Sayana*); consentient with the grandson of the waters (*Wilson*).

6. **Vihayah**, **the great ones** (विहाय=महत्—Nigh. III.3)

Hymn-14

6. The repetition of the verse VI.2 11

Hymn-15

2. **Bhrgvah,** enlightened sages (भृगवः विद्वांसो मनुष्याः—*Daya.*).

Vitahavye, in the offerer of oblations (name of a *maharsi*, —*Sayana*). If applied to Bharadvaja (meaning a spiritually enlightened person), this will be an appellative, he by whom oblations are offered. See the next verse.

3. **Vitahavyaya Bharadvajaya**—one of the two can be taken as the appelation of the other: Then, *bharat*=bearer: *vaja*=oblation or food or strength. *Vita*=offered, *havya*=oblation (to Bharadvaja, by whom is offered oblation; or to *vitahavya*, the bearer of the oblation (or of food or of strength). For one who has obtained the obtainable (वीतहव्याय प्राप्त प्राप्तव्याय—*Daya.*); for the one who has attained enlightenment (भरद्वाजाय धृतविज्ञाय—*Daya.*)

5. **Etasasya,** of the horse (Nir. I.114; Mahidhara, Yv. XVII.10; एतशस्य अश्वस्य—*Daya.*); of Etasa (a ṛsi of this name, *Sayana*).

A horse or a brahmana (derived from *eti* one who goes or reaches (एति प्राप्नोतीति एतशः=एतशः, एतशो or एतशाः, एतशसो एकोऽदन्तोऽपरः सान्तः—Unadi III.149). See also the following references:

एतशः, *etasah*, I. 121.13; 168.5; II. 19.5; V. 31.11; 81.3; VII. 63.2; 66.14; IX. 16.1; 64.19; 108.2; X. 53.9.

एतशम्, *etasam*, I. 54.6; 61.15; IV. 17.14; 30.6; VIII. 1.11; 6.38; 50.9; IX. 63.8.

एतशस्य, *etasasya*, VI. 15.5

एतशा, *etasa* VIII. 70.7

एतशे, *etase*, V. 29.5

एतशेभिः, *etasebhih*, VII. 62.2; X. 37.3; 49.7

11. Yajnasya va ni-sitim va ut-itim va

Nisitim=continuously being sharpened (नितरां तीक्ष्णतां—*Daya.*); perfection, accomplishment (निशितिः—संस्कारः—*Sayana*); *uditim*—rising, coming up (उदितिं उदयं—*Daya.*); going up or over (उद्गमनं—*Sayana*).

15. Compare it with VI. 2.6. (repetition of दुरिता तरेम ता तरेम तवावसा तरेम).

16. Urnavantam etc. The Aitaraya Brahmana (I. 28) has the following : कुलायमिव ह्येतद् यज्ञे क्रियते यत्पैतुदारवाः परिधयो गुग्गुलूर्णास्तुकाः सुगन्धि तेजनानि; with this as an authority, *Sayana* amplifies thus : the altar is built up like the nest of a bird, *kulaya*, with circles, *paridhayayah*, of the wood of the *khayar* or *devadaru* in which *avisambandhah romavisesah*, sheep's wool (*avilomani*) and fragrant resins, the materials of incense (*guggula-dhupa-sandhanam*) are placed (etc. *uttaravedyam sthapitah samhharah*) these appurtenances are placed in the northern corner.

(ऊर्णावन्तम् ऊर्णास्तुकावन्तं, योनिम् उत्तरवेदिलक्षणं स्थानं, कीदृशं योनिम्—कुलायिनम् । कुलायो नीडम्, तत्सदृशं गुग्गुल्वादि संभारेणोपेतम् । घृतवन्तं व्याघरणाज्ययुक्तम्—*Sayana*).

17. Ankuyantam amuram, wandering deviously, but not bewildered, Sayana refers to the legend of Agni's attempting at first to run away from the gods (देवेभ्यः पलायवन्). (अंकूयन्तं कुत्सितमञ्जनं गमनं अंकुः

1—*Sayana*); one with characteristic marks, (अंकूयन्तं यस्मिन्नङ्कूनि प्रसिद्धानि चिह्नानि प्राप्नुप्वन्ति—*Daya.*). (अङ्कुयन्तं=अङ्कुयन्तं—संहितायामिति दीर्घ:).

19. **Asthuri no garhapatyani-Asthura** is unstable cart (अस्थूरि अस्थिरं यानं—*Daya.*). Sayana regards *sthuri* as one-horse cart or waggon which brings either the *soma* plant or fuel; and hence *asthuri* would mean a non-one-horse cart, that is a cart with a full team, and metonymically its .contents, or a full supply of what is wanted for a perfect sacrifice, such as children, cattle, riches (अस्थूरीति पुत्रपशुधनादिभि: सम्पूर्णानि).

Hymn-16

1. This becomes the second verse of the Samaveda (I.2) and also II.824. O adorable Lord, you are the invoker of comic sacrifices, the well wisher of everyone of us, and hence, may you, along with all Nature's bounties (or along with enlightened people) bless the menfolk in general. (*Daya.*)

2. **Jihvabhih,** with words full of wisdom and humility (जिह्वाभि: विद्याविनययुक्ताभिर्वाग्भि:—*Jihva=vak* Nigh I.11)

3. **Adhvanah**, roads, highways; *pathah*, lanes (small paths) (अध्वन: महामार्गान्; पथश्च क्षुद्रमार्गाश्च—*Sayana*). The highways and also the narrow paths of life. May the Lord put us on right paths when we travel in life ; the confused traveller, or the yajamana, may be directed to the right path (यज्ञमार्गात् भ्रष्टं यजमानं पुनस्तं मार्गं प्रापयेत्—*Sayana*)

4. **Bharata,** the *sustainer* (not the son of Dusyoma, named as Bharata ; *bharatah vajibhih* (cf. *bharadvaja*).

Dvita, in the twofold capacity, i.e. bestowing what is wished for and is undesired and vicious (अनिष्ट and दुरित ; द्विताद्विविधमिष्ट प्राप्त्यनिष्टपरिहाररूपेण द्विधाभिन्नं—*Sayana*).

5. **Divodasaya**, for the fulfiller of the cherished desires (दिवोदासाय कमनीयस्य पदार्थस्यदात्रे—*Daya.*)

Bharadvajaya, for the enlightened and spiritual person (भरद्वाजाय धृतविज्ञानाय—*Daya.*) ; Bharadvaja (भारद्वाज) is so called from being brought up (from √भृ; भरणाद् भारद्वाज: Nir.III.17).

7. **Svadhyah marttasah,** the devoted mortals, pious men (स्वाध्यः= सुध्याध्यः; ये सुष्ठु समन्ताद् ध्यायन्तिः—*Daya.*).

9. **Manurhitah,** the benefactor of men (मनुर्हितः मनुष्याणां हितकारी—*Daya.*); appointed by Manu (मनुनाहितोऽसि—*Sayana*).

Vahnih vidustarah, the most wise bearer of oblations (वह्निः हविषां वोढा विदुष्टरः अतिशयेन विद्वान्—*Sayana*).

Asa, by mouth, by flame (आसामुखेन—*Daya.*; आस्येनास्य भूतया ज्वालया—*Sayana*).

10. The first verse of the Samaveda (I.1), and also II.10.

11. **Samaveda** II.11; Yv. III.3 ; one amongst the three verses, used in putting three fuel sticks to fire in the ritual.

Angirah, the performers of fire-ritual ; the enlightened ones (अङ्गिरः विद्युदिव वर्त्तमानः—*Daya.*); also O adorable, the one like fire (अङ्गिरः अङ्गनादि गुणयुक्त अङ्गाररूप वाङ्गिरसः पुत्रवाग्ने—*Sayana*).

Angiras was born in live coals (अङ्गारेष्वङ्गिराः); live coals are so called because they leave a mark, or they are bright (अङ्गारा अङ्कनाः अञ्चनाः) Nir.III.17

13. For the verse, see also Sv.I.9; Yv. XI. 32.

Atharvan, the name of the Sage (*Sayana*) ; the non-injurer (अथर्वा अहिंसकः—*Daya.*); also *prana* or vital breath (*Mahidhara*).

Puskarat-adhi, from the midspace (पुष्करात् अन्तरिक्षात्—*Daya.* ; Nigh. 1.3); from the lotus-leaf (पुष्करादधि पुष्करपर्णे). Agni is generated by the attrition process, using two dry wood-sticks (निरमन्थत).

Prajapati made manifest the earth on the *puskaraparna* or the lotus-leaf (पुष्करपर्णे हि प्रजापतिर्भूमिमप्रथयत्; तत्पुष्करपर्णे प्रथयत्—Taitt. Br. I. 1.3.6). Since the lotus-leaf supported the earth, it may be termed the head (मूर्ध) or the bearer (वाघतः वाहकात्) of all things.

Puskara may be water also (*Mahidhara*): vital air (*atharvan*) extracted fire or animal heat from the water (प्राणे उदकसकाशादग्निं निशेषेण मथितवान्—*Mahidhara*).

All the priests (याघवः) churn thee out of the head or top (मूर्ध्नो) of the wood of attrition (*Mahidhara*).

See also Taitt. Samhita (V.1.4.4)—त्वामग्ने पुष्करादधीत्याह पुष्करपर्णे ह्येनमुपश्रितमविन्दत ।

Inspired by this verse, the seer Atharvan for the first time in human history produced fire by attrition process ; and thereafter, the clan of fire-technicians came to be known as the angirasas (अङ्गिरसाः).

16. **Itarah,** by others, the modern one (इतराः अर्वाचीनाः—*Daya.*) ; the prayers by *asuras* or demons (इतराः असुरैः कृताः स्तुतीः—*Sayana* ; cf. अग्ध इत्येतरा गिर इत्यसुर्या ह वा इतरा गिरः—Ait.Br.III.49. The word *itarah* refers to the speech of the opponents of gods.

Indubhih, by the rays of the moon or by the Soma-creeper (इन्दुभिः सोमलताभिश्चन्द्रकिरणैर्वा—*Daya.*).

18. **Aksipat,** the destroyer or distresser of the eye (अक्षिपत्= अक्षिप्पत्=अक्षि+पत् ; अक्ष्णोः पातकं विनाशकं—*Sayana*) ; but Dayananda derives the word as अ+क्षिपत्, throws out (अक्षिपत् क्षिपति).

Nemanam, of food materials; of cereals (*Nema=anna*, Nigh. II.7—*Daya.*) ; to Sayana, *nema* denotes a small quantity (अल्पवाची); *nemanam vaso*, O giver of dwellings to humble votary.

Vanavase, please accept (वनवसे सम्भज—*Daya.*).

19. **Divodasasya,** of the giver of light ; of the enlightened one (दिवोदासस्य प्रकाशदातुः—*Daya.*).

25. **Napat,** one who dose not fall (नपात् या न पतति—*Daya.*); the son of Bala (बलस्यपुत्रः—*Sayana*).

27. **Aratih,** the non-liberal giver; the miser (अरातीः न विद्यते रातिर्दानं येषु तान् कृपाणान् विरोधिनः—*Daya.*) ; assailants (अरातीः काश्चित् शत्रुसेनाः—*Sayana*).

Aryah, Lord (अर्यः स्वामी—*Daya.*) ; but according to Sayana, those who go along with the hostile group (अर्यः अरीनभिगन्त्री): *aryah aratih*, hostile assailants.

30. **Brahmanaskave,** the preceptor of the Veda (ब्रह्मणः कवे वेदस्य वक्तः—*Daya.*) ; articulator of prayer (स्तुतिरूपस्य मन्त्रस्य कवे कावयितः शब्दयितः —*Sayana*). Agni (fire) is said to articulate sounds: mind excites the fire of body, that in turn excites the vital airs together, and they, passing into the breast engender articulate sounds. (मनः कायाग्निमाहन्ति स प्रेरयति मारुतम् । मारुतस्तूरसि चरन् मन्द्रं जनयति स्वरम्—Panini Siksa 6-7); or perhaps from some Smṛti).

35. **Matuh-pituh,** mother and father, i.e. earth and heaven (cf. द्यौर्मे: पिता पृथिवी माता—I.191.6).

Agni is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of the burnt offerings.

39. **Purah,** in front; in advance (पुरः पुरस्तात्—*Daya.*) ; the three cities of demons (आसुरी तिस्रः पुरीः). Sayana regards Agni and Ṛudra, as the destroyer of the three cities (*Tripura*) on the basis of such texts as यो वा एषयग्निः (Taitt. Br. II. 1.3.1); देवासुरा वा एषुलोकेषु समयन्तत (Ait. Br. I. 23).

42. This verse and the preceding (41) are recited when the fire, that has been produced by attrition is applied to kindle the *ahavaniya* (Ait.Br. I.16).

43. **Manyave,** for anger (मन्यवे क्रोधाय—*Daya.*) ; to the *manyu* ; to the sacrifice (मन्यवे मन्यते मघ्ठव्यरखेन देवानत्रेतिमन्युर्यागः । तदर्थं तानश्वान रथे युक्ष्वेति —*Sayaua*) ; *manyuh* is synonymous with *yagah* (but not in Nighantu). See also Yv. XIII. 36. मन्यतेऽसौ मन्युः, शोकः क्रोधो वा—Unadi III. 20.

47. **Uksanah,** vigorous or virile (उक्षाणः सेचनसमर्थाः—*Sayana*; सेचकाः—*Daya.*).

Ṛsabhasah, the best, the excellent (ऋषभासः उत्तमाः—*Daya.*); bulls (*Sayana*).

Vasah, the cherished ones (वशाः कामयमानाः—*Daya.*); cows (*Sayana*).

May your (*te te*) relations be virile, excellent and cherishing (*uksanah rsabhasah vasati*)—*Daya.*

Hymn-17

3. एवा = एव (निपातस्य चेति दीर्घः) ।

Pratnatha, like the old, as of old (प्रत्नथा प्राचीन इव—*Daya.*; drink it, the Soma, as if old (प्रत्नथा प्रत्नान् पुराणान् सोमान् यथा पिब—*Sayana*).

Brahma pahi, may you protect the Veda (ब्रह्म वेदं—*Daya.*; listen to our praises and prayers (ब्रह्म अस्माभिः कृतं स्तोत्रं श्रुधि श्रृणु—*Sayana*).

6. **Angirasvan,** the possessor of vital breaths (अङ्गिरस्वान् अङ्गिरसो बहुविधाः प्राणा विद्यन्ते यस्मिन्—*Daya.*).

Usriyabhyah, from the rays (उस्रियाभ्यः किरणेभ्यः—*Daya.*); for the cows for their liberation (उस्रियाभ्यः गोभ्यः । गा निर्गमयितुमित्यर्थः—*Sayana*) ; you have liberated the cows from the fold.

Aurnoh, have opened (*dṛdha*) strong (*durah*) doors (*urvat*) from the fold, (gah utsṛja) have liberated cows—*Sayana.*

7. **Pratne matara yahvi ṛtasya**—the old and mighty parents of Ṛta or eternal truth (प्रत्ने पुरातन्यौ मातरा मातृवन्मान्यं कर्त्र्यौ, यह्वी महत्यौ ऋतस्य सत्यस्य कारणस्य सकाशात्—*Daya.*); (यह्वी यह्व्यौ महत्यौ; the ancient parents, the offspring of Brahma, i.e. ṛtasya=brahmanah, यहुः = अपत्य, son or offspring, Nigh. II.2). So we may have the following interpretations : (i) the old and mighty parents of sacrifice (*Wilson*), (ii) the ancient parents, the offspring of *Brahma—Sayana.*

8. We have a legend, that when all gods ran away, only Maruts were left to assist Indra. This verse refers to this conflict. Here *devas* or gods are the five sense organs and Maruts are vital breaths. Indra is the self. [See Ait. Br. III.16 (XII.5). See our Introduction, vol.I. p. 190].

11. **Pacat satam mahisan,** dress for thee one hundred buffaloes or male animals (*Sayana*) ; पचत् पचेत् शतं शतसंख्याकान् महिषान् महतः—*Daya.*; महिष्=महन्नाम, great ones—Nigh. III. 3), ripens hundred of great things for the benefit of people—*Daya.*

Trini Saransi, the three streams ; the three cups or vessels called *ahavanis* for holding Soma, which has been purified or filtered into the pitcher, the *dronakalasas* (*Sayana*).

The three streams flow towards the three regions, terrestrial, midspace and the celestial, or in our physical, vital and mental complexes.

14. **Vajaya sravase, ise raye,** for mobility or strength, for sustenance, for food and for wealth. The first three are more or less synonymous (*sravase = sravanaya*, for reputation—*Daya.*).

Hymn-18

1. **Carsaninam,** pertaining to people (चर्षणीनां प्रजानां सम्बन्धिनं—*Sayana*).

2. **Manusinam,** of men, of people ; मनुः = Lord, who knows His entire creation (मन्यते चराचरं जगज्जानातीति मनुः ईश्वरः, and also one learned in disciplines of knowledge (मनुतेऽवबुध्यते शास्त्रमिति मनुः विद्वान् राजर्षिः—*Daya.*; or Unadi I.10).

In the Veda, one who knows is *manuh, manusi* (बाहुलकात्—'मन' धातोरपि । मन्यते जानातीति मनुः, मनुषी—Unadi II.119). Also pertaining to Manu (मानुषीणां मनोः सम्बन्धिनीनाम्—*Sayana*).

Kṛstinam, of the cultured, of men (*Daya.*); of people, of the institutor of sacrifice (कृष्टीनां मनुष्याणां—*Sayana*).

3. **Dasyun,** of the vicious, like thieves and teasers, those who deal in wicked actions (दस्यून् दुष्टान् चोरान्—*Daya.*) ; कर्महीनान् जनान्—*Sayana*); impious foes, See I.117.21 for *arya* and *dasyu*.

Kṛstih, persons like sons and slaves (कृष्टीः पुत्रदासादीन्—*Sayana*).

Aryaya, आर्याय for the son of *arya*, अर्य, or Lord, or the person holding property (Nigh. II.22, Nir. VI.26); आर्य ईश्वरपुत्रः ; also a *dvija*, the twice-born (आर्याय द्विजाय—*Daya.*; कर्मकृते जनाय, the one engaged in a sacrificial act—*Sayana*).

In this verse, the devotee begins to question the attributes and powers of Indra ; in the succeeding verse he expresses his belief in their existence. (*Wilson*).

8. For *cumuri, dhuni, pipru, sambara* and *susna*, see earlier notes. According to Sayana, these are *Asuras* or demons. (*asura*=clouds also).

Cumurim, the eater; one who indulges in rich food (चुमुरिं भक्षकं —*Daya.*).

Dhunim, noise-monger (धुनिं धुनितारं—*Daya.*).

Piprum, the pervading one, the widely spreading one (पिप्रुं व्यापनशीलं —*Daya.*). See notes on I.51.5.

Sambaram, the clouds, the one by whom one chooses out for himself the pleasure (शम्बरं सुखं वृणोति येन तं मेघं—*Daya.*). See notes on I.51.6.

Susnam, the drier; the absorber (शुष्णं शोषकं—*Daya.*). See notes on I.51.6.

13. **Kutsa,** ayu, atithigvan and turvayan—see earlier notes.

कुत्सः, kutsah, I.106.6 ; IV.16.10 ; X.40.6.
कुत्सऽपुत्रम्, kutsa-putram, X.105.11.
कुत्सऽवत्सम्, kutsa-vatsam, X.105.11.
कुत्सस्य, kutsasya, II.14.7.
कुत्सम्, kutsam, I.33.14, 51.6 ; 53.10 ; 112.9 ; 23 ; 174.5 ; 175.4 ; IV.26.1 ; V.31.8 ; VI.18.13 ; VII.19.2 ; VIII.1.11 ; 53.2 ; X.49.3.
कुत्साय, kutsaya, I.63.3 ; 121.9 ; II.19.6 ; IV.16.12 ; 30.4 ; V.29.10 ; VI.20.5 ; 26.3 ; VIII.24.25 ; X.49.4 ; 99.9 ; 138.1.1.
कुत्सेन, kutsena, IV.16.11 ; V.29.9 ; VI.31.3; X.29.2.
आयुम्, ayum, I.31.11 ; 53.10 ; VI.11.4 ; 18.13 ; VIII.53.2 ; X.20.7.
तूर्वयाणः turvayanah, X.61.2.
तूर्वयाणम्, turvayanam, I.53.10 ; 174.3 ; VI.18.13.
अतिथिग्वम्, atithigvam, I.53.10 ; 112.14 ; IV.26.3 ; VI.18.13 ; VIII.53.2; X.48.8.
अतिथिऽग्वाय, atithigvaya, I.51.6 ; 130.7 ; VI.26.3 ; VII.19.8.
अतिथिऽग्वस्य, atithigvasya I.53.8 ; II.14.7 ; VI.47.22.

Kutsam, strong and steady as a thunderbolt (*Daya.*). See I.112.9.

Ayum, the life (आयुं जीवनं—*Daya.*).

Atithigvam, one who goes to *atithi*, the guest (अतिथिग्वं, योऽतिथीन् गच्छति तं—*Daya.*; also अतिथीनामभिगन्तारं दिवोदासं च शम्बरात् ररक्षिथ—*Sayana*). See note on I.51.6.

Turvayanam, one possessing fast-moving vehicles (तूर्वयाणं तूर्णं शीघ्रगामि यानं यस्यास्तत्—*Daya.*) ; or the fast moving Divodasa (त्वरितगमनं दिवोदासं) to whom Indra gave the spoils of Sambara (इन्द्रः शम्बरं हत्वा तस्य धनानि दिवोदासाय ददौ—*Sayana*).

Hymn-19

For verses 1 and 10, see Nir. VI.16-17 and VI.6 respectively.

1. (i) **Aminah sahobhih,** uninjuring by efforts (अमिनः अहिंसकः सहोभिः बलैः—*Daya.*) ; uninjurable by hostile efforts (सहोभिः शत्रुबलैः अमिनः अहिंसनीयः—*Sayana*). Also immeasurable, great or invulnerable with forces (अमिनोऽमितमात्रो महान् भवति, अभ्यमितो वा Nir. VI.16). See also Yv. VII.39.

(ii) **Uta dvibarha aminah sahobhih**—dvibarhah means one who is great in two, i.e., the atmospheric and celestial regions (द्विबर्हा द्वयोः स्थानयोः परिवृढः । मध्यमे च स्थाने उत्तमे च—Nir. VI.17)—And the doubling great immeasurable with his strength.

10. **Ikse,** thou rulest (ईक्ष ईशिषे Nir. VI.6); I see (ईक्षे पश्यामि—*Daya.*).

Ikse hi vasva ubhayasya rajan, thou rulest, O living over the treasures of both the worlds indeed ; sovereign who rulest over earthly and heavenly riches (हि यस्मात् कारणात् हे राजन् राजमानेन्द्र त्वम् उभयस्य पार्थिवस्य दिव्यस्य च वस्वः धनस्य ईक्षे ईशिषे—*Sayana*).

Dayananda interprets *ubhayasya*, of both, as of the king and his people (उभयस्य राजप्रजास्थस्य).

Hymn-20

1. **Nah daddhi,** gives us ; it is not mentioned what to give us ; there is no substantive in the text. According to Sayana, it alludes to a son, *putram*, which is metaphorically the riches of a family (इन्द्र त्वं तं पुत्रं न अस्मभ्यं दद्धि देहि; रयिः पुत्रस्य धनम्—*Sayana*).

Sunah, the son ; *sahasah sunah* the son of strength, an attribute to Indra. (सहसः सूनो बलस्य पुत्रः—*Sayana* ; सूनो सत्पुत्रः सहसः बलात्—*Daya.*).

2. **Devebhih,** by gods; by the enlightened ones. Also by praises of gods (देवेभि: देवैः स्तोतृभि:—*Sayana*; since a deity becomes strong, being praised with *stotras*.).

Ahim vṛtram, the cloud widely spreading (अहिं मेघं वृत्रं आच्छादकं —*Daya.*); the destroyer *vṛtra* (अहिं आगत्य हन्तारं वृत्रं असुरं—*Sayana*).

4. **Dasa-onaye kavaye,** दशऽओणये कवये, from the wise man offering many oblations (a dative for oblative), (दशोणये बहुहविष्कात् कवये मेधाविन: —*Sayana*).

For dasoni (दशऽओणि), see also verse 8 of this hymn; the name of an *asura* according to Sayana.

Dasa-onaye literally means, "less ten" (दशोनय: परिहाणानि यस्मात्तस्मै —*Daya.*).

Panayah, the traders (पणय: व्यवहारज्ञा:—*Daya.*).

Susnasya, of the strong (powerful) wicked (शुष्णस्य बलिष्ठस्य —*Daya.*).

Arkasatau, (अर्क: = अन्ननाम = food, Nigh. II.7) in the division of food, etc. (अर्कसातौ अन्नादिविभागे—*Daya.*); *arkasati* is wherefrom the food is procured, i.e. from the battle (अर्कसातौ। अर्कोऽन्नं प्राप्यतेऽस्मिन्नित्यर्कसातिर्युद्धम् —*Sayana*).

5. **Suryasya satau,** from the division of the sun सूर्यस्य सवितु: सातौ संविभागे—*Daya.*); for the sake of worship of the sun (सूर्यस्य सातौ भजने निमित्त-भूते—*Sayana*).

Uru sah saratham kah, enlarged the common car for his charioteer, Kutsa (सारथये कुत्साय—उरुविस्तीर्णं यथा भवति तथा क: अकरोत्—*Sayana*).

Kutsaya, for the one *smiting* with thunderbolt (कुत्साय वज्रप्रहाराय —*Daya.*); *kutsa* = *vajra*, Nigh. II.20.

Susnah, of the strong, of the wicked and strong (शुष्ण: बलिष्ठस्य —*Daya.*).

7. **Piproh,** of *pipru*, of the pervading, of the reputed wicked (पिप्रो: व्यापकस्य—*Daya.*); deadly deluding wicked.

Ṛjisvane, for the one who is straight forward (ऋजिश्वने ऋज्वादिगुण वर्धकाय—*Daya.*).

8. **Vetasum, tutujim, tugram, ibham**—According to Sayana, the names of *asuras*. See our earlier notes.

Vetasum, the pervading (वेतसुं व्यापनशीलं—*Daya.*).

Tutujim, the strong and powerful (तूतुजिं बलवन्तं—*Daya.*).

Tugram, the receiver (तुग्रं आदातारं—*Daya.*).

Ibham, strong as an elephant (इभं हस्तिनमिव—*Daya.*).

10. **Puravah,** men, the singers of praises (पूरवः मनुष्याः—*Daya.*); (स्तोतारः—*Sayana*).

Purukutsaya, for the one possessing good deal of weapons (पुरुकुत्साय बहुशस्त्राय—*Daya.*),

Saradih, शारदीः, belonging to *Sarad* (the name of an *asura.* —*Sayana*) ; belonging to the autumns (शारदीः शरदि भवाः—*Daya.*).

11. **Usane,** for *usanas*, the son of kavi (काव्याय कविपुत्राय उशने उशनसे भार्गवाय—*Sayana*) ; for the cherishing poet and educated (उशने कामयमानाय काव्याय कविभिः सुशिक्षिताय—*Daya.*).

Navavastvam, नववास्त्वम्, name of an *asura* (*Sayana*) ; for the new dwelling (नववास्त्वं नवीनं निवासम्—*Daya.*).

12. **Samudram ati praparsi,** etc. when you are crossed, having traversed the ocean, you have brought *Turvasa* and *Yadu,* both standing on the further shore (हे वीरेन्द्र, यत् यदा समुद्रं अति अतिक्रम्य प्र पर्षि प्रतीर्णो भवसि, तदा समुद्रपारे तिष्ठन्तौ तुर्वशं यदुं च स्वस्ति क्षेमेण पारय अपारयः—*Sayana*).

Turvasam, the one who is easily controlled (तुर्वशं सद्यो वशगमनं —*Daya.*).

Yadum, man that exerts (यदं यत्नशीलं मनुष्यं—*Daya.*) ; the hard-working.

13. **Dhuni, cumuri,** words and enjoyments (धुनी चुमुरी ध्वनि: शब्दश्चुमुरिर्भोगश्चतो—*Daya.*). According to Sayana, Dhuni and Cumuri are *asuras.*

Cumuri, allurements.

Dhuni, suppressed passions.

Hymn-21

For verse 3, see Nir. 5.15.

1. **Karoh,** of the technician, sculptor (कारोः शिल्पिनः—*Daya.*) ; also of the worshipper, the poet who recites and composes. (कारोः स्तोतुर्भरद्वाजस्य सम्बन्धिनः, related to Bharadvaja—*Sayana*).

3. **Na minanti,** they do not harm (any creature) (मिनन्ति हिंसन्ति —*Daya.*; किमपि प्राणिजातं न हिंसन्ति—*Sayana*).

Svadhavah, vocative; O the strong one (Indra) (स्वधावः बलवन् इन्द्र —*Sayana*; O the possessor of plenty of viands, बह्वन्नयुक्त—*Daya.*).

Sa ittamo-vayunam tatanvat-suryena vayunavat cakara.
Here he spreads the unintelligible darkness; he made it intelligible with the sun. He spread unknowable darkness ; he made it knowable with the sun.
Here *vayunam* is derived from the root √वी, to string (वयुनं वेतेः, कान्तिर्वा प्रज्ञा वा); it signifies desire or intelligence (Nir. V.14-15) *vayunam*= knowable, intelligible.

Vayunvat, intelligible ((वयुनवत् प्रज्ञावत्—*Daya.*; प्रकाशवत्—*Sayana*).

Avayunam, the unintelligible darkness (अज्ञान अन्धकाररूपं—*Daya.*; अप्रज्ञानं प्रज्ञान नाशनमित्यर्थः—*Sayana*).

6. **Brahmavahah,** those who procure wealth and viand (ब्रह्मवाहः ये ब्रह्म धनं धान्यं प्रापयन्ति ते—*Daya.*; ब्रह्मभिर्मन्त्रैर्वहनीयः ; to be borne or conveyed by prayers—*Sayana*).

8. **Pitrinam apih,** पितृणां आपिः; आपिः = यः आप्नोति, one who gets, who pervades (*Daya.*) ; as the kinsmen of our forefathers (पितृणां अंगिरसां आपिः बन्धुः—*Sayana*).

10. **Purusaka,** O one with abundant strength and power (पुरुशाक बहुशक्ते—*Sayana* ; *Daya.*).

11. **Ṛtasapah,** partakers of sacrifice (ऋतसापः ऋतंयज्ञं स्पृशन्तः —*Sayana*) ; the adherent of truth and law (ऋतसापः य ऋतेन सत्येन सपन्ति —*Daya.*).

Ye manum cakruh uparam dasaya — (i) who rendered Manu victorious—*Wilson*; ये च देवा: दसाय शत्रूणामुपक्षपणाय मनुं राजर्षि उपरं दस्यूनामुपरिभवं चक्रु: कृतवन्तः or (ii) who made Manu the *rajarsi* over, (iii) or the overcomer of enemies or of the Dasyus—*Sayana*).

Manu, the rational man (मनुं मननशीलं मनुष्यं—*Daya.*).

Uparam; like a cloud (उपरं मेघमिव—Nigh. I.10).

Dasaye, for overcoming the enemies (दसाय शत्रूणामुपक्षयाय—*Daya.*).

Hymn-22

For verses 2 and 3, see Nir. VI.3

2. **Naksat-dabham taturim parvatestham,** नक्षत्दाभं ततुरिं पर्वतेऽस्थाम्— who strikes the approaching opponent, who is swift and who dwells on mountains.

Here *naksat-dabham* means one who strikes down any man who approaches (नक्षद्दाभं अश्नुवानदाभम्); or who strikes down by means of a weapon which can reach all (अभ्यशनेन दभ्नोतीति वा)=Nir. VI. 3. See also Av.XX, 36.2.

3. **Yah askṛdhoyuh ajarah svah-van.** He whose life is not short, who is undecaying, and who is briiliant; *askṛdhoyuh* means one whose life is not short. The word *kṛdhu* is a synonym of short; it is mutilated (अस्कृधोयुरकृध्वायुः । कृध्विति ह्रस्वनाम । निकृत्तं भवति—Nir.VI. 3); Ṛv. XX.36.3)

6. **Mayaya vavṛdhanam,** growing in strength by the cunning *Maya* ; by guile or deception (but no mention of what guile or cunningness—*Wilson*) ; by wisdom (मायया प्रज्ञया वावृधानंवर्धमानम्—*Daya.*).

Parvatena, by cloud (पर्वतेन मेघेन—*Daya.* ; पर्वताः मेघः ; Nigh.I.16); the one having many layers ; with one's weapons or thunderbolt (पर्वतेन बहुपर्वणा स्वकीये नायुधेन वज्रेण—*Sayana*). See Ṛv. I.80.6, वज्रेण शतपर्वणा ।

8. **Brahma-dvise**, the hater of the Supreme Lord, or of the Veda or of the prayer (ब्रह्मद्विषे यो ब्रह्मेश्वरं वेदं वा द्वेष्टि तस्मै—*Daya.*; ब्राह्मण द्वेष्ट्रे राक्षसाद्ये; the hater of Brahmins, i.e. the *raksas* ; ब्रह्मद्विषं वधुमित्यर्थः —*Sayana*).

10. **Nahusani**, pertaining to man ; of man (नाहुषाणि मनुष्य सम्बन्धीनि—*Daya.*, *Sayana* ; also नहुषा इति मनुष्यनामैतत्, (name of a man—*Sayana*).

Aryani, persons of the group of twice-born (आर्याणि द्विजकुलानि —*Daya.*); persons engaged in noble work (आर्याणि कर्मयुक्तानि—*Sayana*).

Dasani, the people of labour group (दासानि दासकुलानि—*Daya.*; persons engaged in vicious or ignoble works (दासानि कर्महीनानि मनुष्यजातानि —*Sayana*). An Arya belongs to the highest family, *dasa* to the lowest whilst the one of the middle group is *nahusa*.

11. **Madryadrik,** coming towards me (मद्रयद्रिक् मदभिमुखः—*Daya.*; *Sayana*) ; come to our presence.

Hymn-23

1. **Some sute,** at the time of the Soma (a devotional passion) being effused.

Some=of the grandeur (सोमे ऐश्वर्ये—*Daya.*).

2. This verse is to be read in conjunction with the preceding verse ; it has no verb ; the verb "come" should the brought from the verse while interpreting: "when Soma is effused, so do thou come" (*Wilson*).

6. **Brahmani,** praises, prayers ; wealth and riches (ब्रह्माणि स्तोत्राणि —*Sayana* ; धनानि—*Daya.*).

7. **Gorjikam,** milk products like curd, etc. (गोऋजीकं गोविकार दध्यादिकं—*Sayana*); anything that places sense organs on the right track (गाव इन्द्रियाणि ऋजीकानि सरलानि येन तं—*Daya.*).

9. पृणता=पृणत (संहितायामिति दीर्घः—Panini VI.1.70)

Hymn-24

For verse 3, see Nir. I.4

Taturih, the slayer of enemies (ततुरिः शत्रूणां हिंसकः—*Sayana* and *Daya.*).

3. **Vrksasya nu te puruhuta vayah.** This phrase is reproduced in Nir I.4 to illustrate the use of the particle *nu* (नु). The word *nu* has many meanings: In the sentence "इदं नु करिष्यति" (therefore, he will do it), *nu*=therefore, used in assigning a reason ; in "कथं नु करिष्यति" (how pray he will do it?), *nu* is used in asking a question; in "नन्वेतदकार्षीत्" (has he really done it?), again the question. *nu* is also used in the sense of comparison : in वृक्षस्य नु ते पुरुहूत वयाः" (of thee like the branches of a tree, a widely-invoked one).

Vayah, branches. The word is derived from the root *vi* (√वी) to move: branches are so called because they move in the wind (वयाः शाखा वेतेः। वातायना भवन्ति—Nir. I.4).

Sakhah (शाखाः) are so called (branches) because they rest in sky (शाखाः खशयाः। शक्नोतेर्वा—Nir.I.4).

4. **Sakah,** energies ; they who are energetic ; (शाकाः शक्तिमत्यः —*Daya.*); abilities.

Purusaka, accomplishers of many acts (पुरुशाक बहुशक्त—*Daya.*, बहुकर्मन्—*Sayana*); used for Indra.

Gavammiva srutayah samcaranih, as the paths of milch cows are everywhere going together (a similie).

Srutayah, paths (स्रुतयः मार्गाः—*Sayana*) ; movements (स्रुवन्त्यः—*Daya.*)

Vatsanam na tantayah, like the tethers of many calves.

Tantayah, the long strings or ropes or tethers which bind many calves (तन्तयः तन्तिर्नाम दीर्घप्रसारिता रज्जुः यत्र नियतैर्बिशाखदामभिः बहवो वत्सा बध्यन्ते —*Sayana.*) ; widely-stretching (cords) (तन्तयः विस्तीर्णाः—*Daya.*).

5. **Anyat adya karvaram anyat svah; asat ca sat**—Indra does one act today, another differntly tomorrow; both good and evil, welcome and unwelcome, *karvaram*, act (कर्वरं कर्तव्यं कर्म—*Daya.*; कर्मनामैतत् —*Sayana*). When Indra brings down rain to us, it is his good act, but when we have the disasters by lightning, it is an unwelcome act. (असच्च अशुभं अशनिपातनादिकं सत् वर्षणादिकं शोभनं कर्म च—*Sayana*).

Hymn-25

2. **Abhih,** with these (protections or forces, आभिः रक्षाभिस्सेनाभिर्वा —*Daya.*); by these praises (अस्मदीयाभिः स्तुतिभिः—*Sayana*).

Visvah abhiyujah visucih aryaya visah ava tarih dasih—All the servile races everywhere abiding.

Visucih, abiding everywhere residing (विषूचीः सर्वतो विद्यमानाः—*Sayana* ; व्याप्नुवतीः—*Daya.*). On this Wilson funnily remarks: "as if the anti-Hindu population occupied most parts of the country."

Aryaya for the noble persons (आर्याय उत्तमाय जनाय—*Daya.*). For the yajamana, the institutor of sacrifice (यज्ञादिकर्मकृते यजमानाय—*Sayana*).

Visah, people in general, countrymen (विशः प्रजाः—*Daya.*; *Sayana*).

Dasih, maid-servants (दासीः सेविकाः — *Daya.*; कर्मणामुपक्षपयित्रीः —*Sayana* ; ladies debarred from work; the servile race.

Hymn-26

3. **Amarmanah,** imagining himself invulnerable (अमर्मणः मर्महीनमात्मानं मन्यमानस्य शम्बरस्य—*Sayana*) of the one devoid of mortal or sensitive and weak parts. (अविद्यमानानि मर्माणि यस्मिंस्तस्य—*Daya.*).

4. **Vetasave,** for *vetasa*, the one of abiding glory (वेतसवे व्याप्तैश्वर्ये—*Daya.*). According to Sayana, the name of a *Ṛaja*, of whom Indra is the ally against Tugra, whom he has slain for the sake of Vetasu.

Vṛsabham, according to Sayana, this is also the name of a prince ; strong, the showerer (वृषभं बलिष्ठं—*Daya.*).

5. **Rajim,** a row (रजि=पंक्ति—*Daya.*; a maiden of this name or a kingdom (एतदाख्यां कन्यां वा राज्यं वा—*Sayana*).

Cumurim, allurements ; see VI.20.13

Dabhitaye, the killer of pains (दभीतये दुःख हिंसनाय—*Daya.*; name of a seer, *rajarsi*, (दभीतये एतन्नामकाय राजर्षये—*Sayana*).

Pithinase, for the one who has the nose as that of *pithi* (पिठीनसे पिठीव नासिका यस्य तस्मै—*Daya.* (*Raji* is bestowed upon *Pithinasa* —*Sayana*).

Sasthim, Sahasra, sixty thousand, i.e. a very large number (numerous armies and sanguinary conflicts) :—*Sacya*, by the contrivance ; by act or exploit (शच्या प्रज्ञया—*Sayana* ; प्रज्ञया कर्मणा वा—*Daya.*).

Hymn-27

1. According to Sayana, the seer (the devotee) expresses his impatience at the delay of reward of the praises : in the next verse, he sings his recantations. The questions are raised in this verse and answered in the next one.

2, 3. **Indrah,** the well-versed physician (इन्द्रः पूर्णविद्यो वैद्यः—*Daya.*); the self, the lower self, see the next verse (इन्द्र न किः ददृशे इन्द्रियं ते—Nor, Indra, thy *indriya*—i.e. thy power, characteristic of thine, has been ever seen).

Indriyam, being the characteristic of the self, the five sense organs ars also known as *indriya*; the potentiality (इन्द्रियं सामर्थ्यं—*Sayana*).

4. **Varasikhasya,** of the one possessing a good tuft (वरशिखस्य वराश्रेष्ठा शिखा यस्य तस्य—*Daya.*); the name of an *asura* (*Sayana*) ; but may be the name of a tribe or people (*Wilson*).

5. **Abhi-avartine,** to the circum-ambient (अभ्यावर्त्तिने अभ्यावर्त्तितुं शीलं यस्य तस्मै—*Daya.*); a king of this name (*Sayana*).

Cayamanaye, for the noble doer (चायमानाय सत्कर्त्रे—*Daya.*).

Vṛcivatah, of the one who is the dispeller of ignorance (वृचीवतः वृचिरविद्याछेदनं प्रशस्तं यस्य तस्य—*Daya.*); the first-born of the sons in the family of *Varasikha* (verse 4) (वृचीवान् नाम वरशिखस्य कुलोत्पन्नः पूर्वः । तद् गोत्रवान् वरशिखस्य पुत्रः—*Sayana*).

Hariyupiyayam, wishfully cherished by the intellectual or enlightened persons (हरियूपीयायां हरीन् मुनीनिच्छतां पीयायां पानक्रियायाम्—*Daya.*); the name of an uncertain river or city (*Sayana*) ; the parking stand for horse-carriages or station for horses where they get water and grass.

6. **Yavyavatyam,** derived from *yava* or barley ; the army well-fed on barley and cereals (यव्यावत्यां यवे भवा यव्या: पाका विद्यन्ते यस्यां सेनायाम् —*Daya.*) ; the same as hariyupiya (गवावत्यां पूर्वोक्तायां हरियूपीयाम्—*Sayana*).

Vrcivantah, full of ailments and diseases —*Daya.* ; sons of Varasikha वरशिखस्य पुत्रा:—*Sayana*).

7. **Srnjayaya,** to the King Sṛnjaya (*Sayana*) ; for the grower, also for production (सृञ्जयाय उत्पादनाय—*Daya.*).

Turvasam, the intelligent man ((तुर्वशं मनुष्यं—*Daya.*) ; the name of a king (*Sayana*).

Daivavataya, for the one belonging to Devavata, a descendant of Devavata ; for King Abhyavartin (*Sayana*) ; for the sciences of upper atmosphere ((दैववाताय दिव्यवायुविज्ञानाय—*Daya.*).

8. **Dvayan rathinoh vimsatim gah vadhumantah**—two damsels riding in cars and twenty cows ; (being in pairs, having women together with cars : twenty animals, (वधूमत: स्त्रीयुक्तान् द्वयान् मिथुनभूतान् विंशतिं विंशति-संख्याकान् गा: पशून्—*Sayana*).

Also the pair of people and army (द्वयान् प्रजासेनाजनान् ; वधूमन्त: प्रशस्तावध्वो विद्यन्ते येषान्ते—*Daya.*). Also the gift consisted of twenty pairs of oxen, yoked two and two in chariots (*Wilson*).

Parthavanam, of the descendants of *Pṛthu,* related to Abhyavartin (*Sayana*) ; of the king, with widely spreading dominion (पार्थवानां पृथौ विस्तीर्णायां विद्यायां भवानां राज्ञां—*Daya.*).

Abhyvartti, the victor surrounding from all sides (अभ्यावर्त्ती यो विजेतुमभ्यावर्त्तते स:—*Daya.*).

Hymn-28

The entire hymn is a praise of cows and their reverence.

2. **Abhinne khilye,** in an inaccessible fortress, not to be breached by enemics; (अभिन्ने शत्रुभिरभेद्ये खिल्यो खिलमप्रतिहतं स्थानम् । तदेव खिल्यम् । स्वार्थिको यत् । अन्यैर्गन्तुमशक्ये स्थले, a place inaccessible to others—*Sayana* ; अभिन्ने एकीभूते व्यवहारे खिल्ये खण्डेषु भवे—*Daya.*).

4. **Arva,** like the horse, indulging in enjoyments (अर्वा अश्व इव बुद्धिहीनो विषयासक्त:—*Daya.*).

Renu-kakatah, a well or water source full of sand ; the dust-spurning (रेणुककाट: रेणुकस्य रेणो: पार्थिवस्य रजस उद्भेदक: । कटिर्भेदनकर्मा—*Sayana*) ; a heart full of ignorance like a well full of sand—रेणुका कूप इवान्धकार हृदय: —*Daya.*).

Sanskṛta-tram, to one who protects the one who treads on the path of virtue and improves (संस्कृतत्रं य: संस्कृतं त्रायते रक्षति तम्—*Daya.*) ; going on the way of sacrificial consecration (विशसनादि संस्कारं—*Sayana*).

Martasya gavah, the cattle of the man.

Gavah = cattle, and also milk and milk products. (*gauh* = milk products, Nir. II.5-6).

5. In the verse, we have a strong and charming personation of cows. Dayananda interprets the term *gavah* as cows, as rays, as words of wisdom (धेनव:, सुशिक्षितां वाच:, and किरणा: इव). The cow finally becomes synonymous with Indra,—such a cow to be cherished with heart and mind (हृदा and मनसा).

7. **Rudrasya,** of Rudra, the Supreme Lord, identical with Time (रुद्रस्य कालात्मकस्य परमेश्वरस्य—*Sayana*) ; also of the rudra who works with terrors, the terrible Lord (रौद्रकर्म कर्त्तु:—*Daya.*).

8. **Ṛsabhasya retasi,** with the vigour of the bull, the impregnator (ऋषभस्य गवामादधानस्य वृषभस्य—*Sayana*). The milk and butter which are required as nutrition are dependent upon the cows bearing calves.

Also with the vigour of the excellent one (ऋषभस्य श्रेष्ठस्य रेतसि वीर्ये —*Daya.*).

Hymn-29

1. **Mahah yantah su-mataye cakanah,** offering great praise and desirous of his favour. (मह: महान्ति स्तोत्राणि—*Sayana* ; मह: महद् विज्ञानं—*Daya.*; यन्त: उपयन्त:, प्राप्नुवन्त: ; सुमतये शोभनानुग्रहात्मिका तदीया बुद्धि: ; उत्तम प्रज्ञायै; *alternatively,*

महोमहस्कर्मयन्त: अनुतिष्ठन्त: ; performing great worship ; सुमतये सुमतिं शोभनां स्तुतिं चकानां शब्दयन्त:, sounding of uttering praise—*Sayana*).

2. **Yasmin-haste**, in whose hand ; *alternatively*, ***haste*** (hand) is derived from the root ***han*** (√हन्), to strike : it is quick to strike (हस्तो हन्ते:, प्राशुर्हनने Nir. I.7) ; thus "in whom the slayer of foes", (हस्ते हन्तर्यस्मिन्निन्द्र इत्यर्थ:—*Sayana*).

3. **Vasanah atkam surabhim**, wearing a graceful and ever-moving form.

Atkam, ever moving form (अत्कं सततगमनशीलमात्मीयं रूपं—*Sayana* ; all covering clothes (व्याप्तशीलं वस्त्रं—*Daya.*).

Surabhim, graceful (सुरभिं प्रशस्तं—*Sayana*) ; well perfumed (सुगन्धं —*Daya.*).

5. **Uti**, with the offerings (ऊती ऊत्या तर्पकेण हविषा with satisfying oblation—*Sayana*) ; with means of protection (रक्षणाद्यया क्रियया—*Daya.*).

6. **Hiri-siprah**, one with green or azure coloured chin, or nose (हिरिशिप्र: हिरीहरिते शिप्रे हनुनासिके यस्य स:—*Daya.*). This refers to the tint of sky.

एवा = एव (निपातस्य चेति दीर्घ:—Panini VI.3.135).

Hymn-30

For verse 3, see Nir. IV.17.

1. **Ardham it-asya**, the sun brightens only the half of the globe of the earth—*Daya.*; alternatively, a mere portion of Him is equal to both earth and heaven (अस्य इन्द्रस्य उभे रोदसी द्यावापृथिव्यौ अर्धमित् अर्धमेव प्रति। अस्येन्द्रस्यार्धोभागो द्यावापृथिव्यो: प्रतिनिधिर्भवति—*Sayana*).

2. **Dive dive suryah darsatah**, the sun was made daily visible (दिवेदिवे प्रतिदिनं वृत्रेणावृत: सूर्यो दर्शत: दर्शनीय: भूत भवति—*Sayana*), i.e. by Indra's breaking asunder the clouds.

3. **Adyacit nu cit tat apah nadinam**, and today the function of the rivers is the same as it was in ancient times.

In this line, the words *nu cit* (नू चित्) is a particle, and is used in the sense of ancient and modern; *nu ca* (नू च) is also used in the similar sense. (Nir. IV.7).

Hymn-31

3. For *kutsa* and *susna* see earlier notes.

Kutsena, by thunderbolt (कुत्सेन वज्रेण—*Daya.* ; Nigh. II.20).

Susnam, strength or power (शुष्णं बलं—*Daya.*). Nigh.II.9; also the one who dries or exploits ; the name of an asura also (अशुषं शोषयितुम-शक्यं प्रबलं शुष्णं सर्वस्य शोषकमेतत्संज्ञमसुरं—*Sayana*).

For *Suryasya cakram*, chariots or wheels of the sun ; see सूरश्चक्रं प्र बृहज्जात ओजसा (I.130.9) and सप्त युञ्जन्ति रथमेक चक्रं (I.164.2).

4. For *dasyu, sambara, divodasa* and ***bharadvaja***, see earlier notes.

Sambarasya, of the clouds ; of the enemies hostile like clouds (शम्बरस्य मेघस्येव शत्रोः—*Daya.*; Nigh. I.10).

Divodasaya, for the giver of enlightenment (दिवोदासाय विज्ञानस्य दात्रे —*Daya.*).

Bharadvajaya, for the possessor, or the acquirer or seeker of knowledge (भरद्वाजाय विज्ञान धर्त्रे—*Daya.*). Wilson comments on this verse thus : *Sambara* is more usually styled as an *asura*, and hence it would appear that *dasyu*, and *asura* are synonymous,. so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

Hymn-32

1. **Tavase,** for the strength ; for the strong or powerful (तवसे बलाय—*Daya.*; तवसे तवस्विने बलवते—*Sayana*).

Turaya, for the quick accomplisher ; for the rapid (तुराय क्षिप्रंकारिणे —*Daya.*; त्वरमाणाय—*Sayana*). Also see Sv. I.322, where the verse occurs with slight variations.

4. **Nivyabhih,** with young ones (नीव्याभिः नवतराभिः—*Sayana* ; this refers to mares according to Sayana). Also those who can provide everything worth having—(नीविषु प्रापणीयेषु भवाभिः—*Daya.*).

Puruvirabhih, with numerous colts or young male horses (पुरुवीराभिः पुरूणां बहूनां वीरयित्रीभिः बडवाभिः —*Sayana*) ; also with the armies which include a large number of brave young men (पुरवो बहवो वीरा यासु सेनासु ताभिः—*Daya.*). (With very new or young mares bearing male progeny of many—*Wilson*).

Girvanah (vocative), O, the one adored by praise-bestowing words or speech (गिर्वणः य उत्तमाभिर्वाग्भिः सेव्यते तत्सम्बुद्धौ—*Daya.*; गिरा स्तुत्या संभजनीयेन्द्र—*Sayana*).

5. **Apah daksinatah,** the waters at the southern declination (दक्षिणतः दक्षिणायने अपः उदकानि—*Sayana*) ; i.e. at the commencement of the rainy season, when the sun has moved to the south of tropics) ; or on the southern or the right side in general (दक्षिणपार्श्वात् अपः जलानि—*Daya.*).

Hymn-33

2. **Vivacah,** men of various speech ; they, of whom the speech has the form of many kinds of praise (विवाचः विविधाः स्तुतिरूपा वाचो येषां तादृशाः —*Sayana*) ; they who possess speech full of various disciplines of knowledge—विविध विद्यायुक्ता वाचो येषान्ते—*Daya.*).

3. **Ubhayan amitran dasa vṛtrani arya ca,** you have destroyed both classes of enemies, both *dasa* and *arya* adversaries ; i.e. destroyed the *dasas,* who are opposed to the prescribed conduct of duties, and the *aryas,* who are seriously following the rightful duties (*Sayana*) ; but according to Dayananda, having divided people into two classes, non-friendly (अमित्रान्) and *arya* (आर्या), you destroy the non-friendly (अमित्रान् दुष्टान्त्सर्वपीडकान्) and provide to the arya (आर्या धर्मिष्ठानुत्तमान् जनान्) with the appropriate wealth (दासा दातव्यानि वृत्राणि धनानि) ।

Dasa, things worth giving (दासा दातव्यानि—*Daya.*).

Vrtrani, the wealth (वृत्राणि धनानि—*Daya.* ; Nigh. II.10).

4. **Nemadhita,** that which reduces the number to half (नेमधिता नेम शब्दोऽर्धवाची-त्वोनेम इत्यर्धस्य—Nir. III.20 अर्धाः कतिपयाः पुरुषा धीयन्त एष्विति नेमधितयः संग्रामाः—*Sayana*).

Alternatively, the one who gives recognition to the virtuous in the group vicious and virtuous both (नेमधिता धार्मिकाऽधार्मिकयोर्मध्ये धार्मिकाणां महीतारः—*Daya.*).

Pṛtsu, in the battle, i.e. in the armies (पृत्सु संग्रामेषु सेनासु वा—*Daya.*).

Svarsata, very precious wealth for the sake of enjoying it (often the wealth, the spoils, of enemy—(स्वर्षाता स्वः सुष्टु भरणीयं धनं तस्य संभजनार्थम् —*Sayana*) ; the giver of pleasure (सुखस्य दाता—*Daya.*).

5. **Gosatamah,** from *go* = speech ; *gosa,* the one who enjoy the benefits of speech (गोषतमाः ये गा वाचः सनन्ति सेवन्ते ततोऽतिशयिताः—*Daya.*; Sayana is not clear—गवां संभक्ततमाः सन्तः)

Gosa, (गोष) is also dawn (*Wilson*).

Hymn-34

2. **Puruhutah,** invoked of many (पुरुहूतः बहुभिः सत्कृतः—*Daya.*).

Purugurtah, tried and tested for his efforts by many (पुरुगूर्तः बहुभिरुद्यमितः कृतपुरुषार्थकः—*Daya.*).

Purupraśastah, honoured by many ; superior to many (पुरुप्रशस्तः बहुषूत्तमः—*Daya.*).

4. **Divi arca iva,** adorable for all worthy accomplishment (दिवि कमनीये शुद्धे व्यवहारे अर्चेव सत्क्रियेव—*Daya.*) ; with reverence like adoration (*Wilson*).

Masa, with measure (मासा मानेन—*Sayana*) ; months (मासा चैत्राद्याः —*Daya.*).

Dhanvan, in the desert place, the dry sandy place (धन्वन् धन्वनि मरुदेशे—*Sayana* ; बालुकायुक्ते स्थले—*Daya.*).

Hymn-35

2. **Tridhatu gah,** earth which furnishes three noble metals, copper, silver and gold (त्रिधातु सुवर्णरजतताम्राणि त्रयोधातवो विद्यन्ते यस्मिंस्तत् गाः पृथिवी—*Daya.*) ; or the three milk products furnished by cow,—milk, curds and butter (त्रिधातु त्रिधातूः क्षीरदधिघृतानां त्रयाणां धारयित्रीः गाः—*Sayana*).

5. **Anyatha,** a different (course), i.e. consign him to death ; a course different from that of living being ; or do not do to the contrary (कथाचिदन्यथा मा कुर्या:—अन्वय,—*Daya.*).

Durah, door (दुर: द्वाराणि—*Daya.*) ; Sayana gives two meanings: doors and difficulty destroying enemies (दुर: विशेपेण दारयिता शत्रूणां । यद्वा दुरो द्वाराणि शत्रुसम्बन्धीनि विघटयंस्त्वं) ।

Dhenoh, of the cow ; or the speech or praise (धेनो: वाच:—*Daya.* ; Sayana gives both the meanings and hence alternative interpretations also).

Sukradughasya, giver of pure gifts (शुक्रदुघस्य शुक्राणां निर्मलानां दोग्धुरिन्द्रस्य; and also शुक्रस्य पयसो दोग्ध्रया धेनोस्त्वया दत्ताया गो: सकाशात् मा निर्गच्छेयम्—*Sayana*).

Angirasan, supermost amongst the vital breaths (आङ्गिरसान् अङ्गिर:सु प्राणेषु साधून्—*Daya.*).

Hymn-36

2. **Syuma-gṛbhe dudhaye arvate,** seizer of an uninterrupted series of foes (*syuma* from sew, स्यूमगृभे स्यूम्न: स्यूतान् अविच्छेदेन वर्त्तमानान्, i.e. uninterruptedly present, शत्रूनगृह्णते, to whom he seizes enemies; दुधये । दुधिर्हिंसाकर्मा, तेषां हिंसकाय, for their destruction (being lines or threads without interruption—*Sayana* ; स्यूमाननुस्यूनान्गृह्णाति तस्मै दुधये हिंसकाय अर्वते प्राप्ताय —*Daya.*).

5. The prefix *abhi* put for the compound verb *abhibhu* (अभि अभिभू) ।

Bhuma abhi, you prevail, or may we become from all sides, (भूम बहुतराणि अभि भवसि—*Sayana*, अभि भवेम—*Daya.*).

Dyauh na, like the illumination, like the sun (द्यौ: प्रकाश: न इव —*Daya.*; द्यौनं सूर्यं इव—*Sayana*).

Aryah, belonging to our enemy (अर्य: अरे: संबंधीनि—*Sayana*; master, the controller (अर्य: स्वामी—*Daya.*).

Aso yatha nah, be to us no other; not be as to us (literal) ; may you become our own ; in what manner, thou art especially or exclusively ours, so mayest thou be that, our property or friend (*Sayana*).

Hymn-37

For verse 3, see Nir. X. 3.

3. May the ever-running steeds, the chariot horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food ; lest the nectar of *vayu* be wasted (चित् नु वायोः अमृतं वि दस्येत्) ।

Vayu is the deity of the middle region ; the Nirukta quotes this verse in that context (X.3).

The constantly running (आऽसस्राणास: आससृवांस:) steeds, the chariot-horses, i.e. the horses which draw the chariot (रथ्या अश्वा रथस्य वोढार:) who move in a straight line (ऋज्यन्त: ऋजुगामिन:), i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful (शवसानं अभिवलायमानमिन्द्रम्) in a car of blessed wheels (सुचक्रे कल्याणचक्रे रथे योगाय). in order to join the old and the new food ((नवं च पुराणं च) The word *sravas* is a synonym of food (so called) because it is heard (√ श्रु). So that the Soma-draught of this *vayu* may mot be wasted.

According to *some*, the verse is primarily addressed to Indra, the function of *vayu* being subordinate ; according to others, it is primarilv addressed to both. (Nir. X.3).

Hymn-38

1. **Mahim,** the great speech (महीं महतीवाचं—*Daya.*; Nigh. I.11) ; **the great** (महीं महतीं—*Sayana*).

Indrahutim, invocation of Indra, the resplendent Lord.

2. **Devahutih,** invoked by *devas*, the enlightened ones (देवहूति: देवैर्विद्वद्भि: प्रशंसिता—*Daya.*).

4. **Masah, saradah, dyavah,** months, seasons (or years) and days (अक्तो: रात्रे: मासा: शरद: ऋतव: द्याव: प्रकाशयुक्तादिवसा: प्रकाशा वा ; शरद: संवत्सराश्च—*Sayana*).

Hymn-39

1. The epithets used for Soma are :

Mandrasya, of the exhilarating (मन्द्रस्य मोदवस्य मदकरस्य वा—*Sayana* ; भानन्दत भानन्दयत: —*Daya.*).

Kaveh, of the learned ; of the heroic (कवे: विदुष: विक्रान्तस्य —*Sayana*).

Divyasya, of the shining one, of the noble intentions, the divine (दिव्यस्य कमनीयास्विच्छासु साधो:—*Daya.*; दिवि भवस्य—*Sayana*).

Vahneh, of the fruit-bearer ; the bearer of all knowledge like fire (वह्ने: सकलविद्यानां वोढरग्नेरिव—*Daya.*; वोढु:—*Sayana*).

Vipramanmanah, of the one praised by sages (विप्रमन्मन: विप्रस्यमन्म विज्ञानं यस्मिंस्तस्य—*Daya.*; विप्रामेधाविनो मन्मान: स्तोतारो यस्य—*Sayana*).

Vacanasya, of the laudable (वचनस्य वचनीयस्य स्तुत्यस्य—*Sayana*).

Sacanasya, of the one gathered ; of the one to be served, honoured (सचनस्य समवेतस्य—*Daya.*; सेव्यस्य—*Sayana*).

All these attributes could hardly be of the beverage, came to be known under the name of Soma (very inapplicable to a beverage —*Wilson*).

Isah, food or desire.

Go-agrah, of which the chief is speech (or cattle).

(गो भग्रा; गौर्वागग्रा उत्तमा यासु ता:—*Daya.*; गावोऽग्रे प्रमुखे या सा तादृशा:—*Sayana*). In no way, cow or cattle is desired for food as such. Cattle is demanded for milk, butter and the like.

3. **Aktun,** the nights ; i.e. fortnights, half-months etc. (भक्तुरिति रात्रिनाम, Nigh. I.7 ; भत्र च तत्संबन्धात् पक्षमासादयो लक्ष्यन्ते—*Sayana* ; रात्री:—*Daya.*).

Dosa, nights, the early morning (दोषा रात्रि, Nigh. I.7;—*Sayana*; प्रभातवेला:—*Daya.*).

Vastoh, the day (वस्तो: दिवसं, दिनं—*Sayana* and *Daya.*).

Saradah; the year (शरद: सम्वत्सरांश्च—*Sayana*) ; the seasons like autumn etc. (शरद: शरदादीन् ऋतून्—*Daya.*).

Induh, moon (a synonym of Soma too) ; this moon is the emblem present in the sky, इमं केतुं, in the text (इमं सोमं चन्द्रात्मना नभसि वर्त्तमानं —*Sayana*).

Evidently the verse appropriately refers to Soma, the moon, and not the beverage (on the same lines, the verse 1 may be interpreted).

Hymn-40

1. **Gane,** in the assembly of enlightened ones (गणे गणनीये विद्वत्संघे —*Daya.*), in this prayer—assembly (अस्मत् स्तोतृसंघे—*Sayana*).

Ut pra gaya gane a ni-sadya, sitting in the assembly of the enlightened ones, offer prayers (गाय: स्तुहि—*Daya.*) ; or respond ; i.e. listen to our hymns of prayer (गाय: अस्माभि: कृतं स्तोत्रमुपश्लोकय—*Sayana*).

5. **Niyutvan,** the one, possessing the yoked steeds (नियुत्वान् नियतोऽश्वा:, तद्वान्—*Sayana*) ; the resplendent Lord, the prime mover of the creation (नियुत्वान् नियन्तेश्वर इव, नियुत्वानिति ईश्वर नाम, a synonym of Lord or master—*Daya.*) ; राष्ट्री = अर्य: = नियुत्वान् = इन: these four are synonyms of Lord or *isvara*,—Nigh. II.21. For इन:, see 1.164.21 (इनोविश्वस्य).

Hymn-41

2. **Kakut,** the well-disciplined, i.e. accurately spoken speech (काकुत् सुशिक्षिता वाक् । काकु = वाक् Nigh. I.11) ; tongue (जिह्वा—*Sayana*).

5. **Pra asman ava pṛtanasu pra viksu**, defend us in combats, and against all people (विक्षु); i.e. not only in foreign aggressions, but also in the internal revolts. (Curiously, on this basis Wilson concludes that "the religious party had opponents amongst the people in general").

Satakrato, O the accomplisher of numerous sorts of actions (शतक्रतो बहुविधकर्मन्निन्द्र—*Sayana*) ; the one endowed with innumerable faculties and potentialities for noble selfless actions (शतक्रतो असंख्यप्रज्ञ उत्तमकर्मन् वा—*Daya.*) ; the one who is selfless in cent per cent actions,

Hymn-42

3. **Tam-tam it a isate,** whatever, it may be, he gets it.

Isate, gets it (ईषते प्राप्नोति, ईषतीति गतिकर्मा, Nigh.II.14—*Daya.*; आ + ईषते = एषते प्रापयति—*Sayana*).

Hymn-43

For the hymn, see Aitareya Aranyaka V.2.5.

1. **Divodasa,** the servants of a divine order ; (in later mythology a king) ; for *Sambara*, see earlier notes.

Yasya tyat Sambaram made,—here tyat = तत् प्रसिद्धं यथा भवति तथा, such as that which usually happens ; i.e. it is so well known.

4. **Maghonam savah,** the extraordinary strength of Indra, the magnanimous, (माघोनं एन्द्रं शवः असाधारणं बलं—*Sayana* ; *maghonam* is also the one who possesses immense wealth (माघोनं बहुधनवन्तं, शवः बलहेतुं—*Daya.*).

Hymn-44

For verse 21, see Nir. VI.17.

1. **Svadhapate,** lord of the offering ; cherisher or protector of Soma libation (स्वधापते स्वधाया अन्नस्य सोमलक्षणस्य पालक—*Sayana* ; स्वधा = अन्न or food, Nigh. II.7) ; lord of food (अन्न स्वामिन्—*Daya.*).

2. **Sagmah,** one with peace, happiness, enjoyment (शग्मः शग्मं सुखं विद्यते यस्य सः । अर्श आदिभ्योऽच्—Panini 5.2.127) ; one who provides happiness to others (शग्मः सुखकरः—*Sayana*).

Tuvi-Sagma, the lord with plenty of happiness (तुविशग्म बहुसुखेन्द्र —*Sayana*).

6. **Vipah na,** like the wise persons (विपो विप्रस्य मेधाविनः न इव, सर्वकार्य-कुशला इत्यर्थः, like the persons efficient in several works—*Sayana* ; विपः मेधावी —*Daya.*, Nigh. III.15).

7. **Staulabhih dhautaribhih**, by his robust agitators (स्तौलाभि: स्थूलाभि: प्रवृद्धाभि: धौतरीभि: कम्पनकारिणीभिर्वडवाभिरीदृशीभिरश्विर्वा युक्त: सन्, with his stout causers of trembling; Sayana supplies the words, joined with such mares—वडवाभि:—the epithets may be applicable to Maruts also). स्तौलाभि: = स्थूले भवाभि: = स्थूलाभि: (in place of थ्, we have त् — वर्णव्यत्यय: —*Daya.*).

8. **Vapuh**, the nice form of body (वपु: सुरूपं शरीरं—*Daya.*; वपु: = form, रूपनाम, Nigh. III.7.

9. सेधा = सेध (द्वयचोतस्तिङ इति दीर्घ:—Panini VI.33.134).

11. **Jasvane**, for the wicked ruler, who unjudiciously transfers the property from one hand to another (जस्वने अन्यायेन परस्वप्रापकाय दुष्टाय राज्ञे —*Daya.*; जसतीति गतिकर्मा—Nigh.II.14).

13. वावृधे = ववृधे (तुजादीनां दीर्घोऽभ्यासस्य—Panini.VI.1.7).

14. अत्रा = अत्र (संहितायामिति दीर्घ:—Panini VI.1.70).

15. **Dhinam**, of the doer of virtuous actions; of the offerer of prayers (धीनां उत्तमानां कर्मणां—*Daya.*; ध्यातृणां स्तोतृणां कर्मणां वा—*Sayana*; धीरिति कर्मनाम—Nigh. II.1.

Karudhayah, the upholder of the institutor of rites (कारूधाया: कारूणां कर्तृणां यजमानानां धारयिता—*Sayana*); the upholder of technicians (कारूणां शिल्पीनां धारक:—*Daya.*).

17. जही = जहि, leave, forsake, abandon. (अत्रापि पूर्ववत् दीर्घ:—*Daya.*)

19. **Harayah**, the trained horses (like), हरय: सुशिक्षिता अश्वा इव (*Daya.*); हरय: अश्वा:—*Sayana*.

Vrsa-rathasah, those equipped with strong chariot army (of charioteers) (वृषरथास: वृषा बलयुक्ता रथा: सेनाङ्गानि येषां ते—*Daya.*).

Vrsa-resmayah, equipped with shower-yielding reins (*rasmi* = ray or rein both); reins of horses strong enough for all successful operations. (वृष-रश्मय: रश्मय इव विजयसुखवर्षकास्तेजस्विन: —*Daya.*; वर्षितारोरश्मय: प्रग्रहा येषां तादृशा:—*Sayana*).

20. **Dronam,** the fast moving car or vehicle including airways (द्रोण द्रवन्ति येन विमानादि यानेन तत्—*Daya.*; द्रुममयं रथं—*Sayana*).

Na urmayah, like the sea-waves (नोर्मयः समुद्रादि जल तरङ्गा इव—*Daya.*).

21. **Madhupeyeh,** a drink to be taken along with honey, or a drink to be taken like honey (मधुपेयः मधुनासह पातयोग्यः—*Daya.* ; मधुवत् पातव्यः —*Sayana*).

Vṛsa sindhunam vṛsabhah stiyanam

Stiyah, (स्तियाः) means waters, so called from being collected (स्तिया आपो भवन्ति । स्त्यायनात्). The sprinklers of rivers and the rainers of waters (Nir. VI.17).

Similarly, ***stipah*** **means guardians of waters or one who guards them who approaches him for his protection,** (स्तिपा स्तियापालनः उपस्थितान् पालयतीति वा, **as in** स न स्तिपा उत भवा तनूपाः—Ṛv. X.69.4).

Contrary to the usage of *Stiya*, as in the Nirukta, the scholiasts interpret the word as "of the aggregated" (स्तियानां संहतानां स्थावरजङ्गमानां प्राण्यप्राणिनां, of the movable or immovable, living or non-living—*Daya.*; स्तियानां संघीभूतानां स्थावरजंगमात्मनां प्राणिनां—*Sayana*).

In this and the two preceding verses, we have a fascinating use of the derivatives of वृष, *vṛsa*, to sprinkle, to rain; Indra's horses are *vṛsana* (वृषणः) ; they draw a *vṛsa-ratha* (वृषरथ), and are guided by *vṛsarasmayah* (वृषरश्मयः) ; again the steeds are *vṛsana* (वृषण) who are always young (नित्य तरूणौ), and Indra is *vṛsan* (वृषन्), *vṛs* (वृष्) and *vṛsabha* (वृषभ), the showerer of rain or of benefits.

22. **Panim,** the dealer, the businessman or trader, the stealer or trader of cows ; an *asura* of the nama *vala* (वल) ; the head of *panis* and hence also the *pani* (पणि वणिजं गवामाहर्तारं वलाख्यमसुरं—*Sayana*; स्तुत्यं व्यवहारं, the commendable business—*Daya.*).

23. **Ayam tridhatu divi rocanesu tritesu vindat amṛtam nigulham** —the Soma becomes ambrosia (अमृतं) when received or concealed (निगूल्हं) in vessels at the three diurnal ceremonies (त्रिधातु सवनत्रय रूपेण त्रिप्रकारं), which ambrosia is properly deposited with the gods abiding in the third bright spheres or in heaven (त्रितेषु दिवि रोचनेषु)—*Sayana.*

Tridhatu, the world made up of three gunas, *sattva*, *rajas* and *tamas* (त्रिधातु सत्वरजस्तमोमयं जगत्—*Daya.*).

Tritesu; in the well known fire, lightning and the sun, the three forms of energy, the terrestrial, (frictional) ; the mid-spatial (electrical) and the solar (nuclear)—(त्रितेषु प्रसिद्ध (अग्नि) विद्युत् सूर्येषु—*Daya.*).

24. The *Soma* (सोम) has been shown to be the source of the energies of Indra, who, when exhilarated with this Soma makes the dawn etc. (verses 23 and 24).

Dasayantram utsam, deeply-organized secretion; a well (source of water) with ten machines.

Utsam, water or milk having the property of flowing (उत्सं उत्सरणशीलं पयः—*Sayana*) ; well and the like, ever-streaming with water (उत्सं कूपमिव जलेन क्लिन्नं—*Daya.*).

Dasayantram, body with the ten machines, that is, the physical body complex with five sense organs and five organs of actions (organs and functions of the body which are the result of the nutriment furnished to the child by the matured milk. (*Sayana*). For ten *yantras*, we have : (i) चक्षुश्च श्रोत्रं च मनश्च वाक्च प्राणापानौ देह इदं शरीरम् । द्वौ प्रत्यञ्चावनुलोमौ विसर्गावेतं तं मन्ये दशयन्त्रमुत्सम्,—the eye, the ear, the mind, the speech, two vital airs, the form, the body, the two creations inverted and direct—these are tenfold *utsas* or state of being (unknown supplementary quotations, the *khila*) ; (ii) नव प्रातर्ग्रहा गृह्यन्ते नवभिर्बहिष्पवमाने स्तुवते स्तुते स्तोमे दशमं गृह्णाति (Ait.Br. III.1) —the Soma is offered with nine texts to Indra and then this tenth) ; (iii) दशैतानध्वर्युः प्रातः सवने ग्रहान् गृह्णाति San.Br. XIV.2.

To Dayanada, the ten *yantras* are the five *tanmatras* or the sublile elements, and the five gross elements (रूप, रस, गन्ध, स्पर्श, शब्द, पृथिवी, जल, अग्नि, वायु and आकाश).

Hymn-45

1. **Turvasam,** one who readily gets control on those who injure others (तुर्वशं हिंसकानां वशकरं—*Daya.*) ; also see I.36.18, our notes.

Yadum, the man who exerts (यदुं प्रयतमानं नरं—*Daya.*) ; the one who exerts to deprive others of their property ; a robber ; an exploiter (इतरधनाय यततेऽसौ यदुर्मनुष्यस्तं—*Daya.*; see I.36.18) ; the names of two kings, who were in exile or captivity in the land of enemies (तुर्वशं यदुं चैतत्संज्ञौ राजानौ शत्रुभिर्दूरदेशे प्रक्षिप्तौ—*Sayana*).

5. **Ekasya,** of the one ; of the needy (एकस्य असहायस्य—*Daya.*) ; of the adorer or devotee (स्तोतुः—*Sayana*).

6. **Nrbhih suvirah ucyase,** you are glorified by men, O the bestower of male descendents.

Suvirah, endowed with or possessed of sons, grandsons and the like to be given (सुवीरः शोभनैर्वीरैः पुत्रपौत्रादिभिः स्तोतृभ्यो दातव्यैरुपेत इति—*Sayana*) ; the one who has the finest group of young and brave (शोभनावीरा यस्य सः —*Daya.*).

7. **Brahmanam,** the great and mighty (ब्रह्माणं परिवृढं—*Sayana*) ; the one who knows all the Vedas (चतुर्वेदविदं—*Daya.*).

Brahmavahasam, the one attracted by prayers (ब्रह्मवाहसं ब्रह्मभिः स्तुतिरूपैर्मन्त्रैर्वहनीयं—*Sayana*) ; the one attracted by, or the one who teaches the Vedic verses along with their meanings and accents (वेदानां शब्दार्थ सम्बन्ध स्वराणां प्रापकं—*Daya.*).

8. **Pṛtanasahah,** subduer of hostile armies (पृतनाषहः ये पृतनां शत्रुसेनां सहन्ते ते—*Daya.*; पृतनाः शत्रुसेनाः । तासामभि भवितुः—*Sayana.*).

9. **Adrivah,** O wielder of thunderbolt, like that (हे अद्रिवः, आदृणात्यनेने त्यद्रिर्वज्रः—*Sayana*) ; like the sun, the producer of clouds (मेघकर सूर्यवद् वर्त्तमान—*Daya.*).

Dṛhlani, the strongholds, cities or forces (दृलहानिचित् दृढानि स्थिराण्यपि पुराणि बलानि वा—*Sayana*) ; definite and certain armies (दृह्लानि निश्चलानि सैन्यानि —*Daya.*).

Mayah, delusions ; snares ; enemy-devices (मायाः च शत्रुभिर्निर्मिता —*Sayana* ; कपटादि—*Daya.*).

Ananata, O the unbending (used as an epithet of Indra) (हे अनानत, अप्रह्वीभूत सर्वोच्छ्रितेन्द्र—*Sayana* ; शत्रूणां समीपे नम्रतारहित i.e. non-reconciling towards enemies and unyielding in war—*Daya.*).

10. **Ahumahi,** we invoke, honour or praise (अहूमहि आह्वयामः स्तुम इत्यर्थः—*Sayana* ; प्रशंसेम—*Daya.*).

Tam um tva, (तम् ऊं त्वा), such as thou art; to you as you are.

11. श्रुधी = श्रुधि (द्वयचोऽतस्तिङ इति दीर्घः—Panini VI.3.134.)

12. Wilson gives the literal translation thus :
With praises, by our horses (अर्वद्भिः) horses (अर्वतः), food (वाजान्), excellent (श्रवाय्यान् श्रवणीयान् प्रशस्यान्) Indra by thee, we conquer deposited (हितं) wealth (धनं).

13. **Bhare,** in the battle (भरे सङ्ग्रामे — *Daya.*, *Sayana* ; Nigh. II.17).

14. हिनुही = हिनुहि (संहितायामिति दीर्घः—Panini (VI.1.17).

16. **Vṛsakratuh,** the one with dominating learning or wisdom (वृषक्रतुः वृषा बलवती क्रतुः प्रज्ञा यस्य सः—*Daya.*) or the giver of rain (वर्ष कर्मा —*Sayana*).

17. **Sivah,** insurer or giver of happiness (शिवः सुखकरोऽस्तएव सखा मित्रभूतश्च सन्—*Sayana*) ; auspicious, benevolent. (शिवः मंगलकारी, सखा सुहृद् —*Daya.*).

21. **Vajebhih,** one equipped with food, learning etc. (वाजेभिः विज्ञानान्नादि कारिभिः—*Daya.*).

Asvibhih, by the moving bodies, like the sun and moon (अश्विभिः सूर्याचन्द्रम आदिभिः—*Daya.*).

Gomadbhi, with cow, extensive land, or speech (गोमद्भिः प्रशस्तभूमि-धेनुवाग्युक्तैः—*Daya.*).

Niyudbhih, by mares (नियुद्भिः वडवाभिः—*Sayana*) ; by the definite reasons (निश्चितहेतुभिः—*Daya.*).

24. **Kuvitsasya,** a certain person who does much (*kuvit*) harm (*syati*). (कुवित्सस्य कुवित्बहुलः स्यति हिनस्तीति कुवित्सो नाम कश्चित्—*Sayana*); butcher or slaughterer of many ; the slicer (यः कुवित्महत्सनति विभजति तस्य —*Daya.*).

25. **Matarah,** mothers, worthy of reverence (मातरः मान्यप्रदाः —*Daya.*).

Vatsam na matarah, as parent (mothers) cows to their young; just as cows low and proceed fondingly towards their calf without delay (यथा मातरो गावो गृहे वर्त्तमानं वत्सं शीघ्रमभिगच्छन्ति, तद्वत्—*Sayana*). Alternatively, our prayers are being recited to you, in the same way fondingly, as the cows utter their bellow when they look at their calf (अस्मदीया वाचस्त्वाम् अभिनोनुवुः अभितः शब्दयन्ति स्तुवन्ति । यथा गावो वत्समभिलक्ष्य हम्भारवं कुर्वन्ति तद्वत् —*Sayana*).

26. **Duh-nasam,** one who is lost or destroyed with difficulty; not easily lost.

Asva-yate, behaving as a horse; or one who desires horses.

Gavyate, behaving as a cow; or one who desires cows.

You are (the provider of) cow to one who wants a cow and horse to one who desires a horse.

28. **Gavahna dhenavah,** milch-cows (*dhenavah* giver of milk—धेनवः दुग्धदात्र्यः—*Daya.*, धेनवः दोग्ध्र्यः—*Sayana*).

29. **Vivaci,** the function, the yajna or sacrifice, in which various praises and prayers are repeated (विवाचि विविधाः स्तुत शस्त्रात्मिका वाचो यस्मिन् यज्ञे तस्मिन्—*Sayana*; विविधार्थसत्यार्थ प्रकाशिका वाचो यस्मिन् व्यवहारे—*Daya.*).

30. **Stomah vahisthah,** most elevating praise (वाहिष्ठः वोढृतमः स्तोमः स्तोत्रं—*Sayana*; वाहिष्ठः अतिशयेन वोढा स्तोमः प्रशंसामयो व्यवहारः, the most praiseworthy function—*Daya.*).

31. **Bṛbuh,** the architect (बृबुः छेत्ता—*Daya.*); the technician in the service of Panis (बृबुर्नाम पणीनां तक्षा—*Sayana*).

Brbuh paninam varsisthe murdhan adhi asthat, Bṛbu or the technician stood over upon the high place, as if it were on the forehead of the Panis. Panis are traders or merchants.

Uruhkakso na gangyah, like the elevated bank of the Ganga (गाङ्ग्यः गंगायाः कूले उन्नते भवः कक्षो न कक्ष इव उरुः विस्तीर्णः सन्—*Sayana*).

Gangyah, Dayananda derives the word from गां (*gam*), the earth, the one who goes to the earth is *ganga*; and approaching that is *gangyah* (i.e. also ganga is so called from going (√ गम्, गंगा गमनात्—Nir. IX.26). 31-33. These three verses form a *trica* (त्रिच) in the praise of

the liberality of *Bṛbu* to Bhardvaja, the ṛsi or seer of the hymn (*Sayana*). Sayana calls Bṛbu as a *taksa* (तक्ष), the carpenter or artificer of the Panis. See *Manu* X.107 for the legend :

भरद्वाज: क्षुधार्तस्तु सपुत्रो विजने वने ।
बह्वीर्गा: प्रतिजग्राह वृबेस्तक्ष्णो महायशा: ॥

The illustrious Bharadvaja, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter Bṛbu. This story or legend has been concocted much later in history to show that whilst in distress, one can accept assistance from persons of a low caste even. (See Nitimanjari also for a similar legend). There is another way of looking at the legend : even a person, low born, can rise to high statures by liberality. Sayana says : a person inferior by caste becomes everywhere distinguished by generosity (जातितो हीनोऽपि दातृत्वात् सर्वत्र श्रेष्ठो भवति).

Hymn-46

1. See Yv. XXVII.37 also.

Kasthasu arvatah, places where horses encounter (*Wilson*) ; (काष्ठासु, in the cardinal directions; काष्ठासु दिक्षु—*Daya.*); in the quarters or regions of the horse, where horses are engaged; or according to Sayana, the battlefields ; काष्ठासु यत्राश्वा क्रान्त्वा तिष्ठति तासु काष्ठासु संग्रामेषु युद्धकामश्च— *Sayana*). Mahidhara separates the two words and explains them as men invoke thee for victory.

Jast as a charioteer to horses, so may we invoke you alone in all directions (सारथिरिव त्वां काष्ठासु दिक्षु इत् हवामहे—*Daya.*).

2. **Adrivah,** the wielder of thunderbolt;—the same as *vajra—hasta* (अद्रिव: वज्रवन् । वज्रहस्त वज्रबाहो । यद्वा आदृणात्यनेनेत्यद्रि रशनि:, तद्वन्—*Sayana*); like the sun, shrouded with cloud (मेघयुक्तसूर्यवद् वर्तमान—*Daya.*); (चित्र वज्रहस्त अद्रिव: इन्द्र, all the terms are vocative).

Satra vajam na jigyuse, abundant food to him who is victorious (सत्रा महत्प्रभूतं वाजं न अन्नमिव, जिग्युषे जितवते पुरुषाय भोगार्थं—*Sayana*).

Satra, by truth (सत्रा सत्येन—*Daya.*), abundant (महत् प्रभूतं—*Sayana*); together with protection (स+त्राणम्, *Mahidhara*, Yv.XXVII.38).

Mahidhara gives a peculiar explanation to *jiguse* (जिग्युषे), valarous, not as applicable to a man but to a horse or elephant (अश्वाय हस्तिने).

3. **Satraha,** the destroyer of mighty foes (सत्राहा महतां शत्रूणां हन्ता —*Sayana*); days of truth (सत्य दिनानि—*Daya.*).

4. **Ṛcisama :** such form as the Re exhibits ; such in form is Indra ; a vocative for addressing Indra (हे ऋचीषम ऋचा सम ऋग्यादृशं रूपं प्रतिपादयति तादृग् रूपेन्द्र—*Sayana*) ; venerable and to be honoured like Ṛca (ऋचातुल्य प्रशंसनीय—*Daya.*).

Tanusu, apsu, surye, in the bodies (posterity), in waters, and in the sun; i.e. protect us in the battles of life so that we get abundant of posterity or descendents, waters and sunlight for our life. (descendents to work on our agriculture fields, water for irrigation and solar light for a good harvest).

6. **Vithura,** the painful ; accompanied with pains (विथुरा व्यथायुक्तानि—*Daya.*) ; *carsani-saham,* the subduer of men or of enemies (चर्षणीसहं चर्षणीनां शत्रूभूतानां प्रजानामभिभवितारं—*Sayana,* शत्रुसेनायाः सोढारं—*Daya.*).

Pibdana, the *raksasas,* from their uttering the inarticulate sound, Pip-Pip. (पिब्दना पिब्दनानि रक्षांसि । पिहितमव्यक्तं शब्दयन्त इति पिब्दनानि —*Sayana*); the armies of enemies worth being crushed (पेष्टुमर्हाणि शत्रुसैन्यानि —*Daya.*).

9. **Tridhatu saranam trivarutham,** —*Saranam,* a dwelling, a place of shelter (शरणं आश्रयितुं योग्यं—*Daya.* ; शरणं गृहं —*Sayana*).

Tridhatu, made of three materials, wood, brick and stone (usually the three metals are copper, silver and gold, त्रय सुवर्णरजतताम्रा धातवो यस्मिंस्तत् —*Daya.*).

The following groups of three have also been considered: (i)three kinds of beings; gods, men and spirits, देव, मनुज, पितृ (ii) three precious articles: gold, silver and diamond, (iii) the three states of being: इच्छा, द्वेष and प्रयत्न, desire, avarice and action.

Trivarutham, a dwelling offering shelter or protection against three atmospheric conditions, heat, cold and rains (त्रिवरूथं शीतोष्णवर्षासूत्तमं —*Daya.*; त्रयाणां शीतातप वर्षाणां वारकं —*Sayana*).

10.11 स्मा=स्म ; (निपातस्य चेति दीर्घः Panini VI. 3.135);

12. **Priya Sarma pitrnam,** pleasant abode of their progenitors ; the beloved places in relation with progenitors (प्रिया प्रियाणि शर्म शर्माणि स्थानानि पितृणां जनकानां संबन्धीनि । तैरर्जितानीति यावत् । एतानि च वितन्वते शत्रूणां पुरस्तात् विस्तारयन्ति । परित्यजन्तीति यावत्) ; they spread out or rest their persons ; or they spread out before the enemy the sites won by their forefathers until they abandon them ; perhaps it should be, as Wilson says, until they, the enemy, desist from the attack—*Sayana*).

Chardih acittam, the unsuspected defence (छर्दिः गृहं अचित्तं चेतनरहितं —*Daya*) ; or armour unknown by enemies (छर्दिः छादनं आयुधानां निवारकं कवचम्, अचित्तं शत्रुभिरज्ञातं यथा भवति तथा—*Sayana*).

(The unknown armour is solicited when a charge of horse takes place ; it may allude to the superiority of the arms of the *Aryas*, the mail worn by them being unknown to the Dasyus or barbarians, like steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians—*Wilson*).

Hymn-47

For verses 8, 13, 16, 26 and 29, the Nirukta references are : 8 (VII.6) ; 13 (VI.7) ; 16 (VI.22) ; 26 (IX.12) ; and 29 (IX.13).

This is a hymn with numerous *devatas* (deities) :

For 1-5, *Soma*; for the first quarter of 20th, gods (*lingokta devatah*) ; of the second quarter, the earth; of the third, Bṛhaspati, and of the fourth Indra, of 22-25, Prastoka, the son of Sṛnjaya (*danastuti*, praise for liberality) ; of 26-28, a tṛca, ratha or chariot ; of 29-30, *dundabhi* or drum , Indra is the deity of the rest.

1. **Ahavesu,** in the battles (*Daya.* आहवेषु संग्रामेषु ; Nigh. II.17).

Rasavan = *Saravan,* full of flavour ; juicy (रसवान् सारवांश्च भवति —*Sayana* ; महौषधि प्रशस्तरस प्रचुरः—*Daya.*).

Svaduh, tasty (स्वादुः सुस्वादयुक्तः—*Daya.*).

2. **Sambarasya,** of Sambara (an *asura, Sayana*) ; of cloud (शम्बरस्य मेघस्य—*Daya.* ; Nigh. I.10).

Vṛtrahatye = *Vrtra-turye*, in the battle (Nigh. II.17 ; वृत्रहत्ये संग्रामे —*Daya.*) ; during the time of killing of Vṛtra (वृत्रहत्ये वृत्रहननकाले—*Sayana*).

Cyautna, strength (च्यौत्ना च्यौत्नानि बलानि—*Sayana* ; *Daya.* ; Nigh. II.9).

Navatim-nava, ninety-nine cities or forts.

Dehyah, smeared or plastered (देह्यः दिग्धाः—*Sayana*, as if the cities consisted of stuccoed or plastered houses. Ninety-nine cities of Sambara have been frequently described.)

3. **Sat urvih,** षट् उर्वीः, six vast conditions ; lust (काम) ; anger (क्रोध) ; greed (लोभ) ; attachment (मोह) ; pride (मद) and jealousy (ईर्ष्या) ; also the six : heaven (द्यौः), earth (पृथिवी) ; day (अहः) ; night (रात्रि) ; water (आपः) and plants (ओषधयः)—*Sayana*. [षट् उर्वीः षड्विधा भूमीः, the six types of grounds, —*Daya.*].

4. **Tisrsu,** three principal receptacles, plants, waters and cows (तिसृषु ओषधीष्वप्सु गोषु च—*Sayana* ; earth, water and fire (भूम्यादिषु—*Daya.*) ; also safety, light and happiness (अभयं, ज्योतिः and स्वः).

Soma as moon should not be confused with ***Soma*** as a plant. Also compare with त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः । त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ--I.91.22.

5. **Skambhanena,** by the support (स्कम्भनेन धारणेन—*Daya.* ; also by the midspace (स्कम्भनेन स्तम्भन साधनेन मध्यवर्तिनान्तरिक्षेण—*Sayana*).

6. **Madhyandine savane,** in the midday (or noonday) rite —*Sayana* ; in the functional activity of the midday (माध्यन्दिने मध्यं दिने भवे सवने प्रेरणे—*Daya.*).

7. **Vasyah,** excellent riches (वस्यः वसीयोतिशयेन सुष्ठु धनं—*Daya.* ; वसीयः श्रेष्ठं धनं—*Sayana*).

Vamanitih, the one whose policy or strategy is appreciated (वामनीतिः वामा प्रशंसिता नीतिर्यस्य सः—*Daya.*) ; a careful guide to desirable affluence (वामानां वननीयानां धनानां नेता भवा अस्मदर्थं श्रेष्ठप्रापणो भव—*Sayana*).

8. **Ṛsva ta indra sthavirasya bahu,** O Indra, the two arms of the mighty one are stable. The phrase has been cited in Nir. VII.6 to show that sometimes gods are so described as if they are anthropomorphic, and they are praised in reference to their limbs (ऋष्वा त इन्द्र स्थविरस्य बाहू).

13. **Asme arat cit dvesah sanutah yuyotu,** may he secretly separate the enemy even when far from us ; i.e. from us in the oblative (*asme* used in the sense of *asmad,* see Nir. VI.7, for the critical usage of *asme* (अस्मे) in different connotations. Dayananda uses *asme* for *asmakam*—अस्मे अस्माकम्).

14. **Apah gah yuvase sam indun,** here *apah* are waters. Sayana interprets in the sense of *vasativari* (अपः वसती वर्याख्याः) waters: the portions of waters taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with Soma—see Katyayana, Sutras 8, 9, 7-10, Yv. VI.23, and the Taittiriya Yajus, Prapathaka III, Anuvaka 12 (*Wilson*).

15. **Im,** ईं, the supreme Lord, attainable (ईं प्राप्तव्यं परमात्मानं —*Daya.* ; ईमिति पदनाम Nigh. IV.2 ; ईं एनमिन्द्रं—*Sayana*).

Kṛnoti purvam aparam, makes first the last and vice versa (कृणोति पूर्वं प्रथमं अपरं पश्चिमं—*Daya.*) ; the principal singer becomes ordinary, and the ordinary one becomes the principal (यः प्रथम भावी मुख्यः स्तोता तं जघन्यं करोति, यश्च जघन्यः स्तोता तं मुख्यं करोति—*Sayana*).

16. **Edhamana-dvit ubhayasya raja coskuyate visah indrah manusyan**—hating the impious, king of both, Indra offers to tribes and men. He scatters the impious, and hates them always who do not press the Soma juice. He distributes wealth among the Soma-pressers. King of both (उभयस्य राजा), i.e. the king of celestial and terrestrial wealth. The two words *coskuyamana* (चोष्कूयमाण, Ṛv. I.33.3) and *coskuyate* (चोष्कूयते) are reduplicated forms. (एधमाना नहद्विड्यसुन्वतः । सुन्वतो ऽभ्यावधाति । उभयस्य राजा । दिव्यस्य च पार्थिवस्य च । चोष्कूयमाण इति चोष्कूयतेश्चर्करीतवृत्तम् —Nir. VI.22).

18. **Rupam rupam pratirupo babbuva,** Indra has assumed various forms (compare, अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव, *Katha Up.* V.9)—Indra (the resplendent soul), then becomes the same as Agni, the Lord adorable, or Visnu, the all-pervading, Rudra, Lord of

supreme vitality, or any deity to be adored. While interpreting the Vedic verses, this point is very significant ; Indra, Varuna, Agni, Mitra, Bhaga, Visnu, Rudra, Aryaman, whether taken as singles, or in pairs or in groups of three represent different phases of one and the same Lord,—a pure form of monotheism, neither atheism nor pantheism ; cf. *ekam sad vipra bahudha vadanti*—एकं सद् विप्रा बहुधा वदन्ति—I.164.46).

The phrase is applicable to the lower self as much as for the highest supreme. The lower self, the soul, transmigrates into the bodies of different species, and there it functions according to the new environments, essentially remaining the same. The physical body of man has ten thousands and more nerves, whereby the soul receives the impulses and communicates with the outside world. (हे मनुष्या य इन्द्रो मायाभि: प्रति चक्षणाय रूपं रूपं प्रति रूपो बभूव पुरुरूप ईयते तदस्य रूपमिति । यस्याऽस्य हि दशशता हरयो युक्ता: शरीरं वहन्ति तदस्य सामर्थ्यं वर्तते—*Daya.*).

Indra, is also identified with the Supreme Lord, *paramesvara*, the first cause in creation, ('इदि परमैश्वर्ये' इत्यस्य धातोरर्थानुगमात् इन्द्र: परमात्मा —*Sayana*).

19. **Harita,** pair of horses (हरिता हरणशीलावश्वौ—*Daya.*), yoked to the chariot of body—the five sense organs—a wise charioteer is one who keeps control over his horses ; that person alone enjoys who has a control over his senses and sense-lingerings.

Tvasta, an appellation for Indra, who is either the supreme Lord or the lower self (त्वष्टा तत्कर्त्ता जीव:—*Daya.*) ; the enlightened Indra (त्वष्टा दीप्त इन्द्र:—*Sayana*).

20. चिकित्सा = चिकित्स, अत्र संहितायामिति दीर्घ:—Panini VI.1.70).

There is a myth attached to this verse ; Garga, who is the seer of this hymn, it is said, lost his way in a desert ; thereon, he recited this hymn, invoked Bṛhaspati and Indra, as a result of which he regained his road. —A mere conjecture without a basis.

Agavyuti Ksetram, a place devoid of the pasture for grazing cattle (अग व्यूति अगोचरं गोसंचार रहितं निर्जनं क्षेत्रं देशं—*Sayana* ; *gavyuti* is also a measure equivalent to two kosas or four miles = 6.4 kilometers (अगव्यूति क्रोशद्वय परिमाण रहितं—*Daya.*).

21. **Uda-vraje,** a country into which waters flow ; or a country of this name (उद व्रजे । उदकानि व्रजन्त्यस्मिन्नित्युद व्रजो देशविशेषः—*Sayana* ; उदकानि व्रजन्ति यस्मिँस्तस्मिन्—*Daya.*).

Sambaram, to the cloud (Nigh. I.10) ; see pervious notes on it.

22. **Prastokah,** one who present (प्रस्तोकः यः प्रस्तौति—*Daya.*).

Divodasat, the giver of light (दिवोदासात् प्रकाशदातुः—*Daya.*).

Atithi-gvasya, the care-taker of guests ; one who comes to guests for helping them (अतिथिग्वस्य योऽतिथीनागच्छति तस्य —*Daya.*).

Dasa-kosayih, lands pertaining to gold of ten treasuries or of ten boxes (दशकोशयीः सुवर्णपूर्णान् दशसंख्याकान् कोशान्—*Sayana* ; कोशयीः याः कोशन्यान्ति ता भूमीः—*Daya.*).

23. The verse refers to the liberality of a rich king who gives away a large number of horses, and big quantities of gold, clothes and food.

Hiranyapindan, gold slabs.

Dasa kosan, ten bags, purses, or chests full of gold (दशकोशान् दशसंख्याकान् हिरण्यपूर्णान्—*Sayana* ; दशगुणधन पूर्णान्—*Daya.*).

Adhibhojana,—here *bhojanam* means wealth or riches .(भोजनमिति धननाम—Nigh. II.10 ; अधिकं धनं येषां मूल्यम्—*Sayana*).

According to traditionalists, *Prastoka* (प्रस्तोकः). *Divodasa* (दिवोदास), and Atithigvan (अतिथिग्वन्) are the names of one and the same person.

24. **Atharvabhyah,** the preceptors, the non-injurers (अथर्वभ्यः अहिंसकेभ्यः—*Daya.* ; the seers of the family of Atharva—*Sayana*).

Payave, for the civic guard (पायवे पालनाय—*Daya.*) ; *Payu* is a brother of Garga (*Sayana*).

Asvathah, the chief of a trust (अश्वथः योऽश्नुते सः—*Daya.*) ; the one with horses (अश्वथः अश्ववानेतत्संज्ञः प्रस्तोकः ; the same as Prastoka—*Sayana*).

26. **Suvirah,** with good children, or with brave soldiers (सुवीरः शोभनैर्वीरैः शूरभटैः पुत्रादिभिर्वायुक्तश्च भव—*Sayana*).

Gobhih, with cow products like hide etc. (गोभिः गोविकारैश्चर्मभिः —*Sayana*) ; one full of learning and knowledge (गोभिः सुशिक्षिताभिर्वाग्भिः —*Daya.*).

For this verse, see Yv. XXIX.52 ; Av.VI.125.1 and Nir. IX.12.

O lord of forests, our friend, promoter and a noble hero, indeed be firm in body, Thou art girt with cowhide, be strong. May Thy rider win what is to be won. —a noble hero, i.e. a blessed hero (सुवीरः कल्याणवीरः) ; be strong, i.e. be very firm (वीलयस्वेति संस्तभस्व) ; win what is to be won, i.e. what is worthy of winning (आस्थाता ते जयतु जेतव्यानि)—Nir. IX.12.

27. **Gobhih pari-avrtam,** all round surrounded by cowhide or rays (गोभिः किरणैः आवृतं आच्छादितं परि सर्वतः—*Daya.* ; encompassed by the cowhide, गोभिः गोविकारैश्चर्मभिः परि परितः आवृतं आवेष्टितं—*Sayana*).

28. **Marutam anikam,** army of people (*Daya.*) ; precursor of Maruts (*Wilson* ; मरुतां एतत्संज्ञानां देवगणानां अनीकं अग्रभूतं तद्वच्छीघ्रगामी—out-stripping in speed—*Sayana*) ; principal or leader (मुख्यं—*Mahidhara*).

Mitrasya garbhah, in the midst of the activity of vital breaths (मित्रस्य प्राणस्य गर्भः मध्यस्थः—*Daya.*). Sayana endeavours to make sense of, by saying, the car is to be considered as contained by *Mitra*, the ruler of the day, as moving by day, whilst by *nabhi* of *varuna*, it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of Indra or *surya* stands still.

Mahidhara derives *garbha* from √ गृ, *gr* to praise, and considers *mitrasya garbhah*, equivalent to *suryena stuyamana*, सूर्येण स्तूयमान, to be praised by the sun. *Nabhi*, he derives from √ नभ्, *nabh*, to injure, and translates it as the weapon of Varuna.

On these interpretations, Wilson comments ; both Scholiasts labour superfluously to attach meaning to what was never intended to have any.

29. Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with Indra and the gods, keep off the enemy farther than afar.

This is quoted in Nir. IX.13 (उपश्वासय, पृथिवीं च दिवं च । बहुधा ते घोषं मन्यताम् । विष्ठितं स्थावरं जङ्गमं च यत् । स दुन्दुभे सहजोषण इन्द्रेण च देवैश्च । दूराद् दूरतरमपसेध शत्रून्, i.e. stationary and जगत्, that are non-stationary ; think highly of thy loud call, O drum, associated with Indra and the gods, disperse the enemy farther than what is very far).

30-31. The two verses and also verse 29, refer to drum and its sounding as a signal. They have wider meanings than merely war signals. The war, the battle, the conflict, they refer to is not the conflict against political powers. This conflict refers to the inner struggle against vices of our own, the evil forces which overpower us in our weak moments. The conflict eternally continues in our subconsciousness and at various levels of our awareness. It is in the recovery of our lost or stolen cattle, Indra, the super-consciousness, ultimately becomes victorious. The horses, the chariots, *maruts*, *sambara*, *vṛtra* and other terms should be taken in this context. How desparate and critical becomes the situation when one has to say, "We have wandered into a desert where there is no track of cattle : the vast extant earth has become the protectress of murderers." (20).

The verses 29-31 recur in Yv. XXIX. 55-57.

Hymn-48

2. **Napatam,** the one who does not destroy or cause the decline (नपातं अपातयि तारमनाशकं—*Daya.*) ; a son (नपातं पुत्रं प्रशंसिषमित्यनुषङ्गात् प्रशंसामेत्यर्थः —*Sayana*) ; (*urjah napatam*, the son of strength ; the one who does not cause the decline of strength or power—*Daya.*).

5. **Apah,** *adri*, *ṛta*, and similar terms like *mathitah* according to traditionalists refer to the water prepared to mix with the *Soma*, known as *vasativari*, the stones for grinding the *Soma*, and churning or attrition for the production of sacrificial fire. (आपः वसतीवर्याख्याः) ।

Apah, water (Nigh.I.12).

Adrayah, stones ; also clouds (अद्रयः ग्रावाणः—*Sayana* ; अद्रयः मेघाः —*Daya.* ; Nigh. I.10).

Vanah, woods, or woodsticks for fire ; also rays of the sun (वना वनानि काष्ठानि च—*Sayana* ; वना किरणाः—*Daya.*, Nigh. I.5).

Ṛtasya, of water, (Nigh.I.12) (ऋतस्य यज्ञस्योदकस्य वा—*Sayana*).

6. **Urmyasu,** in the nights (ऊर्म्यासु रात्रिषु—*Daya.* ; Nigh.I.7 ; रात्रि नामैतत्—*Sayana*).

The smoke (धूमः) or the dense water vapours proceed to midspace in the form of clouds, and as smoke goes to heights, its generator, *agni*, as if also goes along with it. (धूमो हि मेघात्मना परिणतः सन् अन्तरिक्षे गच्छति । कार्यकारणयोरभेद विवक्षया तद् गमनमग्नावुपचर्यते—*Sayana*).

8. **Satam himah,** a hundred winters or a hundred years (शतंहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana* ; शतं हिमाः वृद्धीर्हेमन्तानृतून् वा—*Daya.*).

Purbhih, by protections (पूर्भिः पालनैः—*Sayana*) ; by cities (पूर्भिः नगरैः —*Daya.*).

10. **Tokam-tanayam,** the infant (तोकं सद्योजातमपत्यं, the newly born child—*Daya.*) and the tender (तनयं सुकुमारं—*Daya.*) ; both the words mean usually the *son*, but in the Veda, usually they occur in pairs, often interpreted as sons and grandsons (तोकं पुत्रं तनयं पौत्रं च—*Sayana*). But both are synonyms (तुक्, तोकं, तनयः, तोक्म, तक्म as अपत्यनामानि—Nigh.II.2).

For the use in pairs, see :

तोकं-तनयम्, *tokam-tanayam*—

I.64.14 ; 92.13 ; II.25.2 ; VI.13.6 ; 48.10 ; VII.56.20 ; 60.8 ; IX.74.5.

तोकस्य-तनयस्य, *tokasya-tanayasya*—

I.100.11 ; II.30.5 ; IV.24.3 ; VI.19.7 ; 44.18 ; VII.82.9.

तोकाय-तनयाय, *tokaya-tanayaya*—

I.114.6 ; 189.2 ; II.33.14 ; III.53.18 ; IV.12.5 ; V.53.13 ; 69.3 ; VI.1.12 ; 50.7 ; VII.52.2 ; VIII.9.11 ; X.35.12.

तोके-तनये, *toke-tanaye*—

I.114.8 ; IV.41;6 ; VI.25.4 ; 31.1 ; 66.8 ; VII.67.6 ; 84.5 ; 85.5 ; VIII.23.12 ; 71.13 ; X.147.3.

तोकेषु-तनयेषु, *tokesu-tanayesu*—
VII.46.3.

11. **Sabah-dugham dhenum,** the milk yielding cow (सबर्दुघाम् । सबरिति पयसो नाम ; *sabah* = milk ; अमरणहेतुभूतस्य पयसो दोग्ध्रीं धेनुं गाम्—*Sayana*).

The milch cow, *dhenu,* is here introduced since the milk is the appropriate offering to the Maruts, the deities of a series of verses (11-15 etc.) in this hymn, or as an offering to *Pṛsni,* the mythological mother of the Maruts, in the form of a cow, (पृश्निः = गौः = नभः, the sky, Nigh. I.4).

Dhenum, is also speech (धेनुरितिवाङ्नाम—Nigh. I.11 ; सबर्दुघां सर्वकामना प्रपूरिकां, the fulfiller of all aspirations—*Daya.*).

12. **Sumnaih eva-yavarī,** traversing the sky shedding delight (सुम्नैः सुखैः एवयावरी दुःखनिवारिका—dispeller of troubles by giving delights. —*Daya.*).

Sumnaih, with the means of happiness (सुम्नैः सुखैर्हेतुभूतैः—*Sayana*).

Evayavari, from *eva,* एव, who or what goes, as a horse, or the water of midair, the rain ; and *yavarī,* who goes with, i.e. who proceeds with rains, giving pleasures to others (एवयावरी एवैर्गन्तृभिरश्वैर्मध्यमस्थानैरुदकैर्वा सह यान्ती अन्येषामपि सुखार्थं वृष्टिजलैः सहागच्छन्ती तां धेनुमुपाजध्वम्—*Sayana*).

13. **Bharadvajaya,** for Bharadvaja, for the possessor of enlightenment (भरद्वाजाय धृतविज्ञानाय—*Daya.*). Milk for him ; a twofold blessing (द्विता) ; the cow which gives milk to universe, and food to sustain every one.

15. **Marutam,** like the band of men (मारुतं मनुष्याणामिदम्—*Daya.* ; मरुत्संघरूपमीदृशं—*Sayana*).

Sardhah, strength (शर्धः = बलम्—Nigh.II.9).

16. **Samsisam nu te apikarne,** close to your ears I speak your praise (lit. I celebrate thy praise quickly at thine ear) (शंसिषं प्रशंसेयं नु सद्यः ते तव अपिकर्णे आच्छादित श्रोत्रे—*Daya.*).

17. **Kakambiram,** the progeny of crows (*Wilson*) ; the protector of crows (काकम्बीरं काकानां भर्तारं—*Sayana* ; काकानां गोपकं—*Daya.*).

Vanaspatim, trees, banyan and the like (वनस्पतिं वृक्षं—*Sayana* ; वनस्पतिं वटादिकं—*Daya.*).

एवा = एव (निपातस्य चेति दीर्घः—Panini VI.3.135).

Kakambarim vanaspatim ma ut vṛhah, may you not uproot the trees sustaining crows (मा काकानां गोपकं उत् उच्छेदयेः वटादिकम्—*Daya.*) ; uproot not, Pusan, the forest lord with its progeny of crows. By metaphor, it alludes to the Ṛsi and his family, children and dependents (ऋषिः पुत्रपौत्रसहितमात्मानं बहुपक्ष्याश्रय वनस्पतित्वेन रूपयन् तस्यानुद्धारयाशास्ते—*Sayana*).

Eva cana grivah a-dadhate veh, as fowlers set snares to birds.

Sayana translates *grivah*, as snares (दामानि), of the nature of net, an unusual interpretation (ग्रीवाः । गिरन्त्यन्तरवस्थापयन्ति बध्नन्तीति ग्रीवा दामानि । यथा व्याधाः वेः पक्षिणो हरणार्थं ग्रीवा दामानि जालरूपाणि आदधते भूम्यां निदधते तैश्च निहितैः पक्षिणो हरन्ति एवमस्मान् बन्धनोपायैः शत्रुर्मा हार्षीत्—*Sayana*).

18. **Dṛteh-iva,** as that of cloud (दृतेःइव मेघस्येव—*Daya.* दृतिः = मेघनाम, Nigh. I.10) ; *dṛti* is also a leatherbag ; a container made of skin.

Dadhanvatah, containing curd (दधन्वतः दधिमतः—*Sayana*) ; of the one which holds with grip (दधन्वतः दृढत्वेन धर्तुः—*Daya.*) ; also, of the one who possesses noble characteristics as love for learning etc.—दधन्वतः विद्याशुभगुण धर्तॄणां धारकस्य—*Daya.*).

Sayana maintains, according to tradition, that a skin of curds is always carried in Pusan's chariot.

22. Sayana's interpretation that heaven, earth and milk of Pṛsni having been once generated stay on for ever, and are not generated again is against the Vedic concept of succession of worldly existences.

Prsnyah dugdham, milk of Pṛsni, mother of the Maruts, i.e. the cow-divine ; from whose milk, the Maruts were born. (पृश्नियै वै पयसो मरुतो जाताः—Tait. S.II.2.11.4.)

Tat anyah na anu jayate, not born again like that (तत् ततः परम् अन्यः पदार्थः तानु जायते तत्सदृशो नोत्पद्यते—*Sayana*).

According to Dayananda, the entire universe (which includes the sun (द्यौः), earth (पृथिवी) and midspace steller bodies (पृश्न्याः) is created by the Supreme Lord, who stays aloof and is not born along with the creation (तत् अन्यः, He remains aloof ; न अनु जायते and is not born in the same way ; येनेश्वरेण सूर्यादिकं जगद् युगपदुत्पाद्यते स एतया सृष्ट्या सह न जायतेऽस्या भिन्नः सन् सर्वं सद्यो जनयति—*Daya.*).

Hymn-49

For verse 8, see Nir. XII.18.

1. **Mitra-Varuna,** मित्रावरुणा—When used in pair may mean (i) the pair of *prana* and *udana*, the two vital breaths, (ii) the pair of preceptor and teacher ; (iii) the pair of the sun-divine and ocean-divine ; (iv) Lord of protection and of venerability,—one Lord but with a pair of attributive characteristics ; (v) pair of energy and plasma, and (vi) Lord, the source of light and the source bliss (I.17) ; see notes on I.2.7, whilst Varuna is the excellent or chosen one, Mitra is friend also. These terms are the names of the Sun also.

Mitrah, (मित्रः) is so called because he protects (त्रायते) from destruction, or because he runs (द्रवति), measuring things together (√मी) ; in this sense, the *sun* also ; or the word is derived from the causal of *mid* (√ मिद्), to be fat, (Nir. X.21 ; see Ṛv.III.59.1, मित्रो [illegible] यातयति). Also see notes on I.1.7.

Varuna, along with *Vayu* is known to be the deity of the middle region (Nir.X.I) ; he is so called because he covers (√ वृ). Varuna sends forth the cloud, whose door opens downwards. He is the sovereign king of entire universe (भुवनस्य राजा), who moistens earth as rain does barley (Ṛv.V.85.3). Varuna is atmospheric or celestial deity is a controversial question ; usually rain is mentioned as a function of the sun. The controversy is clarified by the verse Ṛv.VII.41.2, where he is regarded as belonging to the middle region (मध्यमो नयन्तां). See notes on I.1.7.

According to Sayana, we have also the same (मित्रावरुणा । मित्रः प्रमीतेस्त्रायको वरुणः पापान्निवारयिता, i.e., Mitra is one who measures out and Varuna the one who protects against sins and ills).

Agni, for this see earlier notes, (I. 1. 1.); Lord or a person, shining or glorious like fire is also *agni* (अग्नि: अग्निरिव तेजस्वी—*Daya.*).

2. Visah-visah, between people and people, i.e. belonging to every man (विश: ऽविश: प्रजाया प्रजाया मध्ये—*Daya.* ; सर्वस्या प्रजाया:—*Sayana*).

Yuvatyoh, of the two young (man and woman); i.e. bride and bridegroom; here earth and heaven (युवत्यो: द्यावापृथिव्यो:—*Sayana* ; युवावस्था प्राप्तयो: स्त्री-पुरुषयो:—*Daya.*).

Divah sisum, the child of the celestial region (दिव: शिशुं द्युलोकस्य पुत्रं —*Sayana*); child of a cherishing one, कमनीयस्य बालकं—*Daya*.

Agni or fire is born of the celestial region (see दिवस्परि प्रथमं जज्ञे अग्नि:—Ṛv. X. 45. 1.). Also see त्वं पुत्रो भवसि यस्तेऽविधत् Ṛv.II.1.9).

Strbhih, with stars (स्तृभि नक्षत्रादिभि:—*Daya*). The word *star* is derived from this word, which has been used only in plural.

Duhitara; the two daughters, night and day., since they are directly or indirectly associated with the rise and the setting of the sun (दुहितरा दुहितरौ । सूर्येण हि अहोरात्रयोर्विभाग: क्रियते—*Sayana*).

Kavim iyaksasi prayajyo, show favour to the sage. Here *prayajayo* (प्रयज्यो) is vocative ; addresses to Vayu (wind) ; *Kavim*, the intelligent adorer (कवि: क्रान्तदर्शी ; कविं मेधाविनं स्तोतारं—*Sayana* ; कविं विद्वांसमिव क्रान्तप्रज्ञं—Daya.).

Iyaksasi, worship or adore with riches (इयक्षसि धनेन पूजय—*Sayana*) ; meet or attain (इयक्षसि संगच्छसे प्राप्नोषि वा, इयक्षतीति गतिकर्म्मा—Nigh.II.14—*Daya.*).

6. Jagad a Kṛnudhvam, multiply the moveable (wealth). It may mean moveable, and immoveable, both types of organic kingdom (vegetable and animal life). (जगत् स्थावर जंगमात्मकं सर्वं प्राणिजातं—*Sayana*).

Purisani, the widespread waters (पुरीषाणि पूरकान्युदकानि—*Sayana*; उदकानि ; पुरीषमित्युदक नाम—*Daya.*) Nigh. I.12

7. Kanye ; daughter ; the one to be cherished or loved (कन्या कमनीया).

Sarasvati, one possessing divine knowledge (सरस्वती विज्ञानाढ्या—*Daya.*).

Dhiyam, the sanctioned deities ; the intelligence or wisdom ; a noble act (धियं शास्त्रोत्थां प्रज्ञामुत्तमं कर्म वा—*Daya.* ; अस्मदीयं यज्ञाख्यं कर्म—*Sayana*).

Gnabhih, by the well-disciplined speeches or words (ग्नाभिः सुशिक्षिताभिर्वाग्भिः—*Daya.* ; Nigh. I.11).

Gna is also wife of god (see Nir. XII.46) ; or *deva-patni.* See Ṛv.V.46.8; उत ग्ना व्यन्तु देवपत्नीः), such as Indrani (of Indra) ; Agnayi (of Agni) ; Asvini (of Asvins), Rodasi (of Rudra) ; Varunani (of Varuna).

Gayatri and other Vedic meters are also known as *gna* (छन्दांसि वै ग्नाः Tait.S.V.I.7.2).

8. **Pathah-pathah,** of every path (पथस्पथः सर्वस्य मार्गस्य—*Sayana*) ; मार्गान्मार्गान्—*Daya.*

Pari-patim, protector, Lord-supreme (परिपतिं अधिपतिं—*Sayana* ; other than the husband, or an incharge from all sides, पतिं वर्जयित्वा वा सर्वतः स्वामिनम्—*Daya.*).

Dhiyam-dhiyam, every thought or act of wisdom, every rite (धियंधियं सर्वमस्मदीयं कर्म—*Sayana* ; प्रज्ञां प्रज्ञां कर्म कर्म वा—*Daya.*).

Made ready with desire, he has reached or come in contact with, the worshipful supreme overlord of *every path.* May he give us treasures of noteworthy surface, and may Pusan accomplish our *every action*—Nir.XII.18.

9. **Yajatam pastyanam,** the adored of houses i.e. householders (यजतं यष्टव्यं । गृहस्थैर्यजनीयं ; पस्त्यानां पस्त्यमिति गृहनाम—*Sayana* ; यजतं संगन्तव्यं गृहाणां—*Daya.* ; पस्त्यं=गृहनाम=house ;—Nigh.III.4).

10. वर्धया=वर्धय (संहितायामिति दीर्घः—Panini VI.1.70).

Ṛdhak, truth (ऋधक् सत्यं—*Daya.*) ; that which leads to prosperity ऋधक् ऋद्धं समृद्धं यथा भवति तथा—*Sayana*).

Ṛsvam, the great (ऋष्वं महान्तं—*Daya.*) ; worth seeing ; of pleasing aspect (ऋष्वं दर्शनीयं—*Sayana*).

11. **Naksanto angirasvat,** spreading like the rays of light ; like the moving wind (नक्षन्तः प्राप्नुवन्तः अङ्गिरस्वत् प्रशस्ता अङ्गिरसो वायवस्तद्वत्—*Daya*. ; नक्षन्तः व्याप्नुवन्तः । अङ्गिरस्वत् । अङ्गिरसो गमनशीला रश्मयः । ते यथा शीघ्रं नभस्तलं व्याप्नुवन्ति तद्वत्—*Sayana*).

Angirasah, rays endowed with movement (*Sayana*) ; wind endowed with motion (*Daya.*). The Ṛsis may also be *angirasah*.

Acitram, non-wonderful (अचित्रं अनद्भुतं—*Daya.*) ; also a place scanty of timber (since *citram* is a place thick with shrubs and trees) (अचित्रं चित् । ओषधिवनस्पतिभि निविडो देशश्चित्रम् । तद्विलक्षणं ओषध्यादिभिर्वियुक्तमपि देशम्—*Sayana*).

Jinvatha, जिन्वथा=जिन्वथ (संहितायामिति दीर्घः—Panini VI.1.70), refresh with rain (जिन्वथ वृष्टया तर्पयथ—*Sayana* ; जिन्वथ प्राप्नुवन्ति—*Daya.*), Maruts have been invoked to satisfy such arid lands with rain.

12. **Nakam,** the midspace, devoid of ills and troubles (नाकम् अविद्यमान दुःखमन्तरिक्षं—*Daya.*).

Stṛbhih, by stars and constellation (स्तृभिः नक्षत्रैः—*Daya.*).

Vipah, of the wise, of the adorer or priest (विपः विप्रस्य मेधाविनः स्तोतुः—*Sayana* ; wise or one full of wisdom, विपः मेधावी—*Daya*.).

13. **Visnuh,** Lord who pervades ; all pervading Lord (विष्णुः यो वेवेष्टि स जगदीश्वरः—*Daya.*).

Sipivista and **Visnu** are two names or synonyms of Visnu (शिपिविष्टो विष्णुरिति विष्णोर्द्वेनामनी भवतः Nir.V.7).

The former has a contemptuous meaning, so says Aupamanyava, (See किमित्ते विष्णो परिचक्ष्यं भूत्प्र यद्ववक्षे शिपिविष्टो अस्मि—Ṛv.VII.100.6: What was blameable in thee, O Visnu, that thou didst declare, "I am sipivista".).

Visnu creates or measures out the regions in three stages or steps (or only thrice) for the good of people in peril (यो विष्णुर्वाधिताय मनवे पार्थिवानि रजांसि त्रिश्चिद् विममे तस्यसम्बन्धे—*Daya.'s* paraphrase of this verse 13).

14. **Ahihbudhnyah,** अहिः बुध्न्यः, a serpent of depth ; cloud in the midspace (अहिः मेघः बुध्न्यः अन्तरिक्षे—*Daya.*).

Ahi is the synonym of cloud (Nigh I.10), since of its motion ; it moves in the atmosphere (अहिरयनात् । एति अन्तरिक्षे—Nir.II.17; cf. Ṛv.I.32.11: दासपत्नीरहिगोपा, having demon as their master and the cloud their guardian). The other meaning of *ahi* is serpent, derived from the same root, or from आ√हन्, to attack, with its preposition shortened ; it attacks (अयमपीतरोऽहिरेतस्मादेव । निर्ह्रसितोपसर्गः । आहन्तीति ।—Nir.II.17).

Budhnam is a syonym for midspace, the middle region (बुध्नमन्तरिक्षं —*Sayana*), and *budhnya* is what is or who is born in *antariksa* or midspace, and hence, a cloud.

Parvatah, cloud (पर्वतः मेघः—*Daya*.). Clouds are so called because, they move in layers or *parva*. But Sayana translates the term as filler (पर्वतः पूरियता । 'पर्व पूरणे' इति धातुः । यद्वा पर्ववद्वज्रं पर्वतः । तद्वान् । पर्वतस्य गिरेः शत्रुरिति वा पर्वतः), derived from the verb *parva*, to fill. He gives another alternative. *Parvata* is the wielder of thunderbolt i.e. Indra, or also the enemy of hills or *parvata* is also *parvata*. See our notes on I.19.7 also.

In Nir. I.20, we have : *Parvata* (mountain) is so called because it has joints (*parva* ; पर्ववान् पर्वतः). But *parva* is derived from the root√पॄ to fill, or from √प्री, to propitiate (पर्वपुनः पृणातेः प्रीणातेर्वा). *Ardhamasa* (a period of fortnight is also *parva*, because in this period the gods are propitiated (अर्धमास पर्व, देवानस्मिन्प्रीणन्तीति). The mountain is also called *parvata* on account of the similarity of joints of the nature of the period (*parva*).

Canah, food (चनः अन्नं—*Sayana* अन्नादिकम्—*Daya*.). The Nighantu does not include this word in the synonyms of *anna*.

Osadhibhih, Soma herb or other medicinal herbs (ओषधीभिः सोमलतादिभिः—*Daya*.) or it may be vegetables as sesamum, pulse and the like (ओषधीभिः । ओषः पाकः आसुधीयते इत्योषधयस्तिल माषाद्याः—*Sayana* ; from *osa*, vitality or energy).

Ratisacah, all the givers or liberal donors, and hence *visvedevah*, all gods, all Nature's bounties, who receive and give back both in plenty. (रातिऽसाचः । दानकर्त्तारः—*Daya*.); रातिषाचः । रातिं दानं सचन्ते सेवन्ते इति रातिषाचो विश्वदेवाः—*Sayana*).

15. **Puru-viram,** one with numerous *virah* or children ; *vira* is one born of *virya* or semen, and thus son, grandson and the like (पुरुवीरं वीर्याज्जायन्त इति वीराः पुत्रादयः—*Sayana*) ; also *vira* is one with vitality or vigour, and hence a brave person (पुरवो बहवो वीरा यस्मात्तम्—*Daya.*).

Carsaniprам, male dependents, persons related to men (चर्षणिप्राम् । चर्षणयो मनुष्याः । तेषां पूरयितारं—*Sayana* ; यश्चर्षणीन्मनुष्यान्प्राति व्याप्नोति तम्—*Daya.*).

Hymn-50

For verses 5 and 14 see Nir. VI.6 and XII.33 respectively.

1. The hymn deals with cosmic evolution, and Nature's numerous bounties participating in the huge task. We have such terms occurring in the verses : Aditi, Varuna, Mitra, Agni, Aryaman, Savitr, Bhaga (who are the protecting deities—*tratrn devan*). For Varuna, Mitra, and Agni, see our notes on VI.49.1, for Agni on I.1.1 ; for Bhaga on I.14.3. for Savitr, our notes on I. 22.5 (Nir.X.31) ; for Aditi on I.24.1; 89. 10; and for Aryaman on I.26.4 (Nir.IV.22,23; XI.22.2-4).

Aditi, the unimpaired, mother of gods (अदितिरदीना देवमाता Nir. IV.22; cf. *Brhaddevata* II.46). Everything born or shall be born is Aditi, *dyau* (heaven) ; *antariksa* (atmosphere); father, mother, son, five classes of men and all-gods* (I.89. 10). With these words, the seers, describe the greatness of Aditi,—or else all these things are unimpaired (अदीनाः) (अदितेर्विभूतिमाचष्टे, एतान्यदीनानीति वा—Nir.IV.23).

Aditi attends on the birth of two kings Mitra and Varuna, and the ordinance (action, *vrata*) of Daksa ; दक्षस्य वादिते जन्मनि व्रते राजाना मित्रा-वरुणा विवाससि—X.64.5. It is said that Daksa is a son of Aditi, and is praised among the sons of Aditi, but it is also said that Aditi is daughter of Daksa (अदितेर्दक्षो अजायत दक्षाद्वदितिः परि । अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव 1-X.72.4 ; आदित्यो दक्षः इत्याहुः । आदित्यमध्ये च स्तुतः । अदितिर्दाक्षायणी—Nir.XI.24).

---

* अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम् ॥
—I.89.10

Agni is also known as Aditi (अग्निरप्यदितिरुच्यते Aditi gives perfect innocence, i.e. faultlessness in the entire sphere of action (अनागास्त्वमदिते सर्वताता ।—I.94.15 ; अनागास्त्वम् । अनपराधत्वम् । अदिते । सर्वासु कर्म ततिषु—Nir. XI.24).

Aryaman, a synonym for the sun ; it has many chariots (or it is very swift) ; and its path is unobstructed, i.e. unimpeded ; it chastises the enemy (darkness). Seven priests, seven rays, extract juices for him, or seven seers praise him. In births of diverse forms (or activities), the sun rises (अतूर्तपन्था: पुरुरथो अर्यमा सप्तहोता विषुरूपेषु जन्मन्—X.64.5, commented by Nir.XI.23).

Savitr, same as the sun ; the creator Lord ; see our notes on I.22.5.

Bhaga, Gracious Lord ; a name for enjoyment also. For this we have "As a consumer to his enjoyment" (जार आ भगम्—Ṛv. X. 11.6, and Av.XVIII. 1. 33). The sun is called here a consumer (जार); he is the consumer of night ; he is the consumer of lights also (स्वसुर्जार: शृणोतु न:) —VI.55.5 ; here dawn is the sister of the seer ; and the sun is dawn's consumer (dawn is sister, *savsṛ*, from companionship, or drawing the juices—Nir.III.16.

Bhagam, is also glory (भगं ऐश्वर्यम्—*Daya.*).

Daksapitrn, clever parents or preceptors (दक्षपितॄन् चतुरान् जनकानध्यापकान् वा—*Daya.*) ; whose grandfather is *daksa* or clever (or Daksa by name); grandfather may be any elder in ancestry. (See आहं पितॄन् त्सुविदत्रां अवित्सि, X.15.3 ; अदितिर्ह्यजनिष्ट, X.72.5). For the relation between *Daksa* and Aditi, see note on verse 1 of this hymn.

Dvijanmanah, twice born ; this refers to the sun, first born in heaven, then out of the sea. It refers to a child also who is first born of its mother, and the second time, out of the "womb", as if, of the preceptor as a student. (द्विजन्मान: द्वयोर्लोकियो: जायमाना: प्रादुर्भवन्त:—*Sayana* ; i.e. manifest in two places, heaven and earth).

4. अद्या=अद्य (निपातस्य चेति दीर्घ:—Panini VI.3.135).

Rudrasya sunavah, the sons of Rudra, the teaser of the wicked (रुद्रस्य दुष्टानां रोदयितुं—*Daya.*) ; or the sons of Lord of vitality, i.e. Maruts, the elements of human vital complex (in cosmos, the cloud bearing winds) , रुद्रस्य सूनवः पुत्राः मरुतः—*Sayana*).

Vasavah, the giver of dwellings (वसवः वासयितारः—*Sayana*) ; the learned scholars of the third or the lowest category (वसवः आदि कोटिस्था विद्वांसः—*Daya.*), the other two categories are Rudra (the middle one) and Aditya (the top one). Such planets as may have the probability of sustaining life are also *Vasu.* Again, a *Brahmacarin* who observes austerity with necessary discipline up to the age of 36 is *rudra*, and the one up to the age of 48 is *aditya.*).

5. **Abhyardha-yajva,** the participator in the half of the reward अभ्यर्धयज्वा आभिमुख्यस्यार्द्ध सङ्गन्ता—*Daya.*) ; whom the rewarder with prosperity honours with wealth (अभ्यर्धयज्वा स्तोतॄनभ्यर्धन् समृद्धान् कुर्वन् यो यजति धनेन पूजयति तादृशः—*Sayana*).

This is commented upon by Yaksa : the term means one who offers sacrifices, having made them in separate parts (सिषक्ति पूषा अभ्यर्धयज्वा अभ्यर्धयन् यजति—Pusan, who sacrifices in separate parts, pours down—Nir. VI.6).

7. **Sam yoh,** security and removal, *Sam*=positive pleasure, or peace (*Santi*, शान्ति) ; yuh = freedom from or removal of pain (शं शमनं उपद्रवाणां i.e. calming down or annihilating obstacles ; योः यावनं पृथक्करणं, पृथक्कर्तव्यानां भयानां, i.e removal of troubles, or making separate of those things which are to be kept off).

Tokaya-tanayaya, for the infant and for the boy (तोकाय अल्पवयसे तनयाय सुकुमाराय सन्तानाय—*Daya*) ; for children and their children (तोकाय पुत्राय तनयाय तत्पुत्राय—*Sayana*). Both the terms usually occur in pairs, and are synonyms of son (Nigh.II.2, अपत्यनामानि). See our note on VI.48.10.

9. अद्या=अद्य (संहितायामिति दीर्घः—Panini.VI.1.70)

Divyah, celestial, i.e. the Adityas of heaven (self-luminous stars of uppermost region).

Parthivasah, terrestrial, i.e. the *vasavas*, born on the earth (पार्थिवासः पृथिव्यां भवा वसवः—*Sayana*).

Gojatah, born in midspace (गोजाता: गव्यन्तरिक्षे प्रसिद्धा:—*Daya.*) ; pertaining to *pṛsni*, the midspace, i.e. the Maruts (गौ: पृश्निर्माध्यमिका वाक् । तत् उत्पन्ना मरुत:—*Sayana*).

Apyah, born in waters or in atmosphere (अप्या: अप्सु भवा:—*Daya.*) ; the aquatic, born in the firmament, i.e. the Rudras (अप्या: अप्सु अन्तरिक्षे भवा रुद्रा:—*Sayana*).

12. The terms used in this verse are : Rudra, Sarasvati, Visnu, Vayu, Ṛbhuksin, Vaja, Vidhatṛ, Parjanya and Vata, Nature's bounties invoked for food.

Rudrah, Lord of vitality, divine vital forces (teaser of wicked or the tormenter).

Sarasvati, learning personified, divine speech, the enlightened one (see notes on I.3.10).

Visnuh, omnipresent Lord, all pervading Lord (see notes on I.22.16 ; VI.49.13).

Vayuh, wind (see notes on I.2.1) ; lord of cosmic vitality or movements (see also Nir.II.8 ; V.6 ; VII.5, VII.17 and X.1).

Rbhuksah, man of wisdom (ऋभुक्षा: मेधावी—*Daya.*).

Rbhu, (the technician of aircrafts), *Vibhu*, (the technician of waterways) and *Vaja* (technician of roadways)—the three belong to the Academy of Defence (सौधन्वाना: from *dhanu*, defence weapon) (ऋभुक्षा: । ऋभुर्विभ्वावाज इति त्रय: सौधन्वना:—*Sayana*); of these three, Ṛbhu is the first, Vajah the last and Vibhuh, the middle one by intrapolation (तेषामाद्यो ऋभुश्च, वाज: अन्तिमश्च । उपलक्षणमेतत् । विभ्वा च—*Sayana*).

Vajah, normally food (Nigh.II.7); technician.

Vidhata, the creator, the protector ; the giver of law ; law-institutor (विधाता विधानकर्ता—*Daya.*) ; Prajapati (विधाता प्रजापतिश्च—*Sayana*) ; For *Dhata and Vidhata* see विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक्—Ṛv.x.-82.2 ; Yv.XVII.26 ; Nir.X.26.

Parjanya, cloud-divine (see *Parjanya Hymn* VII.101-103). The word is derived from √तृप्, to be satisfied by reversing the first and last letter (*r* and *p* to *p* and *r*) ; one who gives satisfaction and is favourable to men (*trp+janyah,* तृप्+जन्यः=पृत्+जन्यः=पर्ज्+जन्यः=पर्+जन्यः =पर्जन्य.) ; or he is so called because he is the best conqueror (परः+जिन्) or he is the best progenitor (परः+जन्) ; or he is the bestower of juices (प्र+ऋज्) (पर्जन्यस्तृपेराद्यन्त विपरीतस्य तर्पयिता जन्यः । परो जेता वा परो जनयिता वा । प्रार्जयिता वा रसानाम्—Nir. X.10).

(See also I.38.9 and V.83.2. for *Parjanya*).

Vata, wind, may be the same as *Vayu.*

13. **Apam napat,** see notes on I.22.6.

Savitr, Lord of creativity ; see notes on I.22.5.

Bhaga, Lord of graces ; see notes on VI.50.1.

Tvastr, Lord of brilliance ; the architect ; master of designs, "Tvastṛ is so called because it pervades quickly" say the etymologists. It may, however, be derived from √त्विष् meaning to shine ; or from √त्वक्ष्, meaning to do (त्वष्टा तूर्णमश्नुत इति नैरूक्ताः । त्विषेर्वा स्यात् दीप्ति कर्मणः । त्वक्षतेर्वा स्यात् करोति कर्मणः—Nir.VIII.13).

See Ṛv.X.110.9; Av.V.12.9, Yv. XXIX.34 य इमे द्यावापृथिवी for an invocation to Tvastṛ : O wise and excellent sacrificer, incited by the sacrifice here toḍay to Lord Tvastṛ, who made these two progenitors, heaven and earth, and all created beings beautiful.

Tvastṛ is an atmospheric deity ; he is enlisted among such gods of *antariksa,* midspace ; he is also Agni according to Sakapurni (माध्यमिक-स्त्वष्टेत्याहुः । मध्यमे च स्थाने समाम्नातः । अग्निरिति शाकपूर्णिः—Nir.VIII.14). Also see I.95.2-5, where *tvastṛ* means fire (born in midair, heaven and waters).

14. For this verse, see also Yv. XXXIV.53; Nir.XII.33.

Ahirbudhnya, cloud born in midspace, see VI.49.14; a serpent of depth.

Aja-ekapad, one-footed goat, the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot, he does not draw one foot out (अज एकपादजन एकः पादः । एकेन पादेन पातीति वा । एकेन पादेन पिबतीति वा । एकोऽस्य पाद इति वा । "एकं पादं नोत्खिदति"—Av.XI.4.21) : Nir.XII.29.

The verse is interpreted in Nir. XII.33 thus : May the serpent of depth, *ahirbudhnya*, hear us. And may the one-footed driver, the earth, the ocean, and the all-gods, the promoting truth (or promoting sacrifice) (सत्यवृधो यज्ञवृधो वा), and who are invoked and praised with stanzas and the stanzas uttered by wise men (i.e. by intelligent men) protect us.

Hymn-51

1. **Mitrayoh,** of the two friends ; of the teacher and taught ; of the inbreath and the outbreath (मित्रयोः सुहृदोरध्यापकाध्येत्रोर्बाह्याभ्यन्तरस्थयोः प्राणयोर्वा—*Daya.*).

Varunayoh, of the pair as of *udana* or the up-breath etc. (वरुणयोः उदान इव वर्त्तमानयोः—*Daya.*).

Mitrayoh-varunayoh priyam, the favourite of or grateful to Mitra-Varuna pair (मित्रयोः वरुणयोः प्रियं । मित्र शब्दो वरुणशब्दश्च इतरेतर योगात् मित्रा वरुणावुभावप्याचष्टे । मित्रावरुणयोः प्रियम्—*Sayana*).

2. **Trini vidathani,** the three cognizable worlds (त्रीणि विदथानि वेदितव्यानि स्थानानि त्रींल्लोकान्—*Sayana*) ; the cognizable disciplines, actions, devotion and knowledge (त्रीणि वेदतुं योग्यानि कर्मोपासनाज्ञानानि—*Daya.*).

Devanam janma, the birth of divinities, (abiding in them), i.e. of the *Vasus* on the earth, of the *Rudras* in the firmament and of the *Adityas* in heaven (*Sayana*). Or, the birth of learned people of the three disciplines mentioned above (*Daya.*).

3. अच्छा = अच्छ (संहितायामिति दीर्घः—Panini VI.1.70).

4. **Adityan,** to the persons who have life-long dedicated to scholarship with austerity and sanctity for over a long age of 48 years (आदित्यान् कृताष्टचत्वारिंशद् वर्षं ब्रह्मचर्येण पूर्णविदुषः—*Daya.*) ; Also to Nature's bounties of the celestial region ; to the spiritual enlightenment of the innermost realm.

5. मृलता = मृलत (संहितायामिति दीर्घः—Panini VI.1.70)

Aditya adite, all invocative, O Aditi and O sons of Aditi (*Sayana*). O lady of deep learning and austerity (O Aditi), and other male scholars (*adityas*), similarly adept in austerities. (*Daya.*).

6. **Vrkaya vrkye riradhata, Vrkaya,** to the injurer or thief (वृकाय हिंसकाय स्तेनाय ; वृक्ये तस्यस्त्रियै—*Sayana*).

Vrkye, to the evil characteristics of the thief (वृकाय स्तेनाय वृक्ये वृकेषु स्तेनेषु भवे व्यवहारे—*Daya.*) ; or the wife of the thief ; or *vṛka*, the wild dog or wolf (वृको अरण्यश्वा, तस्य स्त्री वृकी), and *vrki*, its female (*Sayana*).

8. **Namah dadhara prthivim dyam,** the reverence sustains earth and heaven ; earth and heavenly receiving reverence from men continue to live for long time for the enjoyment of mortals (नमः नमस्कार एव पृथिवीमुत द्यां द्युलोकं च दाधार धारयति । द्यावा पृथिव्यौ प्राणिभिर्नमस्क्रियमाणे सत्यौ तदुपभोगाय चिरकालमव तिष्ठेते—*Sayana*).

9. **Rtasya rathyah,** the regulators (or adepts in the discipline) of your truthful life (ऋतस्य सत्यस्य रथ्यः रथेषु साधुः—*Daya.*) ; the regulators of your sacrifice ; leaders or conveyers of the sacrifice offered (ऋतस्य यज्ञस्य रथ्यः रंहितॄन् नेतॄन्—*Sayana*).

14. **Panim,** to a trader (पणिं व्यवहारकर्त्तारं—*Daya.*) ; a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests (पणिं वणिजमदातारं—*Sayana*).

Atrinam, to one who deprives others of their wealth (अत्रिणं परस्वापहारकं—*Daya.*) ; voracious (अदनशीलं राक्षसादिकं—*Sayana*).

Vrkah, a robber, a thief (वृकः स्तेनः—*Daya.*) ; an extortioner, from √वृक्, to seize, to take away (वुक वृक आदाने-इति धातुः). Also *vṛka* is one who chooses, from √वृ (वृणोतीति वृकः, काकः श्वापदो वा Unadi,-III.41).

Vrkah, also means the moon, so called because her light is disclosed, or because her light is not sufficient, or because her light is brighter or stronger (compared with stars). (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विक्रान्त ज्योतिष्को वा—Nir. V.20.

To support, we have the verse : अरुणो मासकृद् वृकः पथा यन्तं ददर्श हि— Ṛv.I.105.18 ; Bṛhaddevata II.112)—The red moon, maker of the month, indeed saw (the stars) going along the route.

The sun is also called *vṛka*, because he dispels darkness. (आदित्योऽपि वृक उच्यते—Nir. V.21). For we have the verse : अजोहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चतं वृकस्य—I.117.16)—The constant one invoked you ; O Asvins, when you released her, like a quail, from the mouth of wolf (*vṛka*) : here *her* is the dawn (उषा) who as the legend goes, was seized by the sun She called upon the Asvins who released her (आह् वयदुषा अश्विनावादित्येनाभिग्रस्ता । तामश्विना प्रमुमुचतुः । इत्याख्यानम् ।

A dog is also called *vṛka* on account of biting (श्वापि वृक उच्यते। विकर्तनात्) : thus, in its support, we have the words : वृकश्चिदस्य वारण उरामथिः Ṛv. VIII.66.8 ; Av. XX.97.2—the wolf, the killer of the sheep, indeed his warder, Here *vrka* is a dog, a watch dog ; the word also means wolf or jackal, and *vrkl* is she-wolf or she-jackal, the butcher (वृद्धवाशिन्यपि वृक्युच्यते), as in the quotation : शतं मेषान्वृक्ये चक्षदानं मृज्राश्वं तं पिताऽन्धं चकार—(Ṛv.116.16) : The father made Ṛjrasva, who made a gift of a hundred rams to the she-wolf, blind (Nir. V.20-21).

Hymn-52

1. **Atiyajasya,** of the one who is excessively interested in the performance of sacrifices (an exceedingly devoted public worker) (अतियाजस्य योऽतिशयेन यष्टुं योग्यस्य यज्ञस्य—*Daya.*).

According to Sayana, Atiyaja is the name of a seer, who was rival to Ṛjisvan, a priest, who pronounces an imprecation (अतियाजो नाम कश्चिद् ऋषिरस्माद् ऋजिश्वन उत्कृष्टः स्यामहमिति बुद्ध्या देवान् यियुक्षरास । ऋषिस्तदीयं यजनं निराचष्टाऽनया—*Sayana*).

2. **Brahmadvisam,** the enemy or obstructor of prayer, praise or divine knowledge ; even one hostile towards wealth or money, *brahma* being synonymous to *dhana* or wealth (ब्रह्मद्विषं धनस्य द्वेष्टारं—*Daya.* ; Nigh. II.10).

3. **Brahmadvise,** for the enemy of divine knowledge (ब्रह्मद्विषे वेदविद्याद्वेष्ट्रे—*Daya.*) ; an enemy of Brahman, the Lord Supreme or the high class Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेष्ट्रे तस्मै—*Sayana*).

5. **Pasyema suryam uccarantam,** may we behold the rising sun (of. तच्चक्षुर्देवहितं शुक्रमुच्चरत्—VII.66.16).

9. **Amrtasya girah**, words of eternal knowledge (अमृतस्य नाशरहितस्य विज्ञानस्य गिर: विद्यायुक्ता वाच:—*Daya.*).

Amrtasya sunavah, children or sons of immortal Prajapati (अमृतस्य मरणरहितस्य प्रजापते: ये सूनव: पुत्रा: ते देवा:—*Sayana*).

10. **Yujyam payah,** appropriate milk offering ; *payah* is milk and also water (Nigh. I.12) or food (Nigh.II.7) ; *yujyam*, appropriate or worthy of the occasion (युज्यं समाधातुमर्हं पय, दुग्धमुदकमन्नं वा—*Daya.* ; युज्यं योग्यं पय: आमिक्षारूपं—*Sayana*).

13. **Agni-jihvah,** tongue of fire ; whose tongue is the fire ; those whose tongue is enlightened with truth (अग्निजिह्वा: अग्निना सत्येन सु प्रकाशिता जिह्वा येषान्ते—*Daya.*) ; one who receives oblations by the tongue of Agni or fire (अग्निजिह्वा स्थानीयो येषाम् । यद्वा अग्नेर्जिह्वा । तया पोष्यमाणत्वात् अग्निजिह्वा—*Sayana*).

16. **Dhiyam,** discriminating intellect (धियं प्रज्ञां—*Daya.*) ; sacred acts, as yajna etc. (धियं कर्मयज्ञलक्षणं—*Sayana*).

Have, in the sacred performances (हवे प्रशंसनीये धर्म्ये व्यवहारे—*Daya.* ; हवे यज्ञे—*Sayana*).

Ilam, food (Nigh.II.7) ; one of you two produce food (clouds, the rains or *parjanya* produce the food just as rains produce herbs and vegetables)(इलां अन्नं जनयत् जनयति । वृष्टया हि ओषधिवनस्पतयो जायन्ते तेभ्यश्चान्नं जायते । —*Sayana*). The other amongst you produces the semen or virile essence (this refers to Agni, who metabolizes the food in body, and thereby semen is produced, which on its turn leads to the fertilization of ovum (अन्य: अग्नि: गर्भं जनयति । पुरुषेण भुक्तमन्नं जाठरेणाग्निना पक्वं सत् रेतोरूपेण परिणमते तदेव योषित्सु गर्भो भवति—*Sayana*).

17. **Barhisi,** In the fire-altar (बर्हिषि यज्ञकुण्डे—*Daya.* ; दर्भपुञ्जे —*Sayana*).

Stirne—in which firewood and fuel have been well arranged.

In the fire altar, in which the fire wood has been properly arranged and fire has been established, with the chant of the Vedic hymns, offer the oblations of food (नमसा, with food etc.)—*Daya.*

Visve devah, all the learned people (present in the sacrifice) as well as all Natures bounties.

Havisi, in both oblations and offerings, and the food or refreshments served to the guests and visitors (हविषि दातव्येऽत्तव्ये वाऽन्नादौ—*Daya.*).

Hymn-53

Pusan (Lord of bounty and sustenance) is the deity of this hymn ; another popular name of our supreme Lord ; He is addressed as *pathaspate*, the lord of paths, one who leads us on paths of our life, a true guide in the darkness (1) ; He is liberal in encouraging poor to strive for wealth ; and wealth and handsome donations to poor and needy (He is *prayatadaksinam*) (2) ; we invoke Him so that He softens the miser and instigates the niggard to liberality (3) ; He drives away all obstructors (4) ; He changes the hearts of wicked black-marketeers (*panis*) against exploitations of people (6-8) ; He brings to us the prosperity of cows and cattle (9-10).

2. **Vasuviram,** a hero of riches ; liberal in bestowing wealth (वसुवीरं वसुं धनं वीरं शुभलक्षणान्वितं पुरुषं, person endowed with good qualities, —*Daya.*) ; one who is especially the instigator of poverty to acquire wealth (वसुं धनं अभिप्राप्तुं वीरं दारिद्रयस्य विशेषेण ईरयितारं गमयितारं—*Sayana*).

5. **Pari trindhi araya,** परि तृन्धि आरया, pierce with a goad from all sides (परि: सर्वत: तृन्धि हिन्धि आरया प्रतोदेन—*Daya.* ; आरया । सूक्ष्मलोहाग्रो दण्डः प्रतोद इति आरा इति चाख्यायते । तयापरितृन्धि परिविध्य—*Sayana*).

Pratoda is a goad ; a stick with sharp iron point at one end. Ara (आरा) is also a saw.

Hymn-54

This hymn is also devoted to Pusan, who can rightly direct a person for advice to a man of wisdom (1) ; for advice to the house of men of wisdom (2) ; Pusan has a harmless discus, not for injuring (3) ; particularly for a man who is a devotee and offers oblations (4) ; He guards cattle and houses (6-7) ; He averts poverty (8).

1. **Yah eva idam iti braviti,** who may even say, this is so. Sayana translates *vidusa* (विदुषा) as a cunning man, a conjurer (विदुषा जानता तेन जनेन—*Sayana* ; the word usually means a wise man) ; and therefore, in regard to the phrase य एवेदमिति ब्रवत्, Sayana says that it means, one who says, this, your property, has been lost, and by the earlier passage, he explains as directing the way to the recovery of the lost or stolen goods. Of course, this is merely an imposed interpretation with a sting of superstition in it.

9. See Yv. XXXIII.41.

Hymn-55

For verse 1, see Nir. V.9.

Again the hymn is devoted to Pusan ; He is a superb charioteer ; is *Kapardin*, wearer of a braid of hair (2) ; He has goat for steed (3-4, 6) ; He has been metaphorically described as husband (*didhusu*) of His mother, and a lover, a gallant, of His sister (*Svasuh-jarah*) (5).

1. **Vimucah napat,** a grandson of Prajapati. Sayana regards the word *vimucah* (विमुचः—with all the three letters with *anudatta* accent) as a vocative and interprets it as "O Prajapati"— (हे विमुचो नपात् । विमुञ्चति सृष्टिकाले स्वसकाशात् सर्वाः प्रजा विसृजतीति विमुक् प्रजापतिः), who at the period of creation, lets loose all creatures from himself.

To Dayananda, only *napat* is vocative, whilst *vimucah* is a verb meaning, render free (विमुचः मोचय—*Daya.* To him again, *napat* is not the grandson, but the one who does not fall (नपात् यो न पतति सः). His *anvaya* (prose order) of the verse is : हे आघृणे, नपात्त्वं न ऋतस्य रथीर्भव न आ इहि, हे अध्यापकोपदेशकौ वामुक्त विद्वंस्त्व विमुचस्त्वमहञ्च सं सचाव हे ।

A ghrne sam sacavahai, May we two together serve the god of glowing heat (Nir.V.9) (आघृणिः=glowing with heat=आगत-हृणिः=one whose glow has reached us (Nir.V.9).

2. **Kapardinam,** one with a braid of hair (usually the term is associated with Siva). (कपर्दिनं जटाजूटं—*Daya.*—not of Siva but of a young *Brahmacarin*, who is expected to have braids of hairs, and long beards (Av.XI.5). (कपर्दश्चूडा—*Sayana*).

5. **Matuh didhisum,** lord or guardian of mother (मातुः जनन्याः दिधिषुं धारकं—*Daya.*) ; the mother means *night* (मातुः निर्मात्र्या रात्रेः, the maker or the measure ; दिधिषुं पतिं पूषणं—*Sayana*). Pusan, the sun, is the guardian of night.

Svasuh jarah, the consumer or lover of sister. Here *dawn* is regarded as the sister of the sun, and the sun is the consumer of this dawn. (स्वसुः भगन्य इवोषसः जारः निवारयिता—*Daya.*).

Bhrata indrasya, since Indra and Pusan both of them are the Adityas, born of the same mother Aditi (See page 429,430 of our notes). (भ्राता बन्धुरिव इन्द्रस्य विद्युतः—*Daya.*).

Hymn-56

For verse 3, see Nir.II.6

Karambha-at, one who eats *karambha*, a mixture of parched barley meal and butter (करम्भात् यः करम्भमन्नविशेषमत्ति सः *Daya.*; करम्भाणां घृत-मिश्राणां यव सक्तूनां भत्ता—*Sayana*).

3. **Paruse gavi,** in the sun, who has joints ; for the radiant sun. (परुषे परूष्ममति पर्ववति भास्वति, the joint having or the shining ; गति गच्छतीति गौरादित्यः since he moves, therefore, the sun is *gau* (*Sayana*).

Gau, the sun is called so : Lo, that (charioteer) in the sun (*gavi*) who has joints : आदित्योऽपि गौरूच्यते । उतादः परुषे गवि । पर्ववति भास्वतीत्यौपमन्यवः—(Nir.II.6).

Dayananda translates *paruse* : in harsh attitude (परुषे कठोर व्यवहारे) and *gavi*, in words or speech (गवि वाचि).

6. अद्या=अद्य (निपातस्य चेति दीर्घः—*Panini*,VI. 3.135)

Adya ca sarvatataye svah ca sarvatataye, for the sake of the enjoyment of all pleasures, from yajna today, and for the enjoyment of all pleasure from the yajna tomorrow (सर्वतातये सम्पूर्णसुखसाधकाय यज्ञाय—*Daya.*) ; or for the sake of the general sacrifice today and the general sacrifice tomorrow.

(सर्वतातये सर्वै ऋत्विग्भिस्तातये इति सर्वतातिर्यज्ञः । तदर्थम्—a yajna that is conducted by all the priests is the *Sarvatati yajna*; यद्वा । सर्वेषां भोगानां विस्ताराय, or the *yajna* meant for the enjoyment of all—*Sayana*).

Hymn-57

This hymn has the deities Indra and Pusan ; both represent the aspects of the Supreme Lord ; both of them are *adityas* also as the suns of different months. Indra is invoked for well-being and friendship whilst Pusan for food (1) ; the one likes Soma, whilst the other Pusan likes *Karambha* (2) ; goats are the carriers of Pusan, and horses of the Indra (3) ; Pusan is one with Indra in all other respects, and people depend on the goodwill of both (4-6).

Camvoh, in the space between the celestial and terrestrial regions (चम्वोः द्यावा: पृथिव्योर्मध्ये—*Daya.*) ; the two ladles or cups (चम्वोः अधिषवण फलकयोः—Sayana).

Karambham, a preparation of parched barley and butter. (See VI.56.I) ; the buttered meal.

Hymn-58

For verse 1, see Nir.XII.17.

Pusan and Indra are the two forms of one and the same supreme Lord, as well as of the same sun. This is explained in the first verse. When the sun goes on account of the increase of rays, he is called Pusan : अथ यद्रश्मि पोषं पुष्यति तत्पूषा भवति (Nir.XII.16) and in this connection, the verse has been quoted : Thy one form is bright (शुक्रं), which means that it is bright red (शुक्रं ते अन्यत् means लोहितं ते अन्यत्) ; and thy other is holy, which means that to it the sacrifice is offered (यजतं ते अन्यत् means यज्ञियं ते अन्यत्). Thy function is to make the day and night of different forms (विषमरूपे ते अहनीकर्म) And thou art like heaven (द्यौरिव चासि). Thou protectest all sciences (सर्वाणि प्रज्ञानान्यवसि). Here let thy gift be full of fortune, O Pusan, abounding in food (अन्नवन् । भाजनवती ते पूषन्निह दत्तिरस्तु)—Nir.XII.17. In connection with Pusan, Yaska quotes another verse (VI.49.8) which we have already discussed.

Pusan is thus like the sun : he is identified with both day and night, and is considered as their regulator (the lengths of days and nights depend on the sun).

Bhuvane visve arpitah, placed over the whole world (भुवने संसारे विश्वे समग्रे अर्पित: स्थापित:—*Daya.* ; विश्वे विश्वस्मिन् सर्वस्मिन् भुवने लोके अर्पित: प्रजापतिनापोषकत्वेन स्थापित:—placed so by Prajapati in his capacity of nourishing all things—*Sayaan*). Thus it is clear, that the same sun, in the capacity of nourishing the entire universe is known as Pusan.

Similarly, one and the same Supreme Lord in the capacity of resplendence is known as Indra, and as the nourisher is known as Pusan.

3. **Yasi Dutyam suryasya,** Pusan assumes the role of the messenger of the sun. In this connection, Sayana quotes an anecdote : on one occasion, when Surya with the gods, had set out to fight the *asuras* (the clouds or *vṛtra*) he sent Pusan to his abode to console his wife, who was greatly afflicted by his going to the wars ; for this office, Pusan is here commended (*Wilson*).

Kamena krtam tavasam su-ancam, propitiated by willingly offered devotions (or oblations), vigorous, and well moving, accomplished by physical and mental powers (कामेन कृतं निष्पन्नं तवसं बलिष्ठं स्वञ्चं सुष्ठिवञ्चन्तं प्राप्त शरीरात्मबलेन युक्तं—*Daya.*).

Whilst interpreting this verse, Sayana unnecessarily introduces *pasu* (animal) offerings (कामेन पश्वादि विषयेण कृतं स्तोतृभिर्वशीकृतं तवसं बलवन्तं प्रवृद्धं वा स्वञ्चं स्वञ्चनं सुष्ठु गच्छन्तम्—*Suyana*).

Suryayai adaduh, gave to *Surya* (सूर्या) ; all Nature's bounties gave Pusan to the wife of the sun named as सूर्या (यं पूषणं देवास: सर्वेदेवा: सूर्यायै सूर्यस्य पत्न्यै यद्वा सावित्र्यै सूर्याख्यायै अश्विनोर्वरणाय अददु: दत्तवन्त:—*Sayana*). See also पुत्र: पितरावव‍ृणीत पूषा—X.85.14.

Hymn-59

For verses 2 and 4 ; see Nir.X.21 and V.22 respectively.

1. **Pitarah,** the fathers ; the guardians ; here in this verse, they have been addressed as enemies of gods (*deva-satravah,* देव शत्रवः), and hence Sayana derives the word *pitṛ* from √पी, *pi,* to injure ; and *pitarah* are *asurah,* or wicked demons. (पितरः हिंसकाः । पीयति हिंसाकर्मा । तस्यैतद् रूपम् —*Sayana*).

बोचा = बोच (द्वयचोऽतस्तिङः—*Panini.* VI.3.134).

Dayananda in his paraphrasing separates the term *pitarah,* from the rest as follows : हे इन्द्राग्नी, युवं यानि सुतेषु वीर्या चक्रथुस्तैर्वां देवशत्रवो हतास स्युश्चिरञ्जीवथ इति वामहं नु प्र बोचा । येन युवयोः पितरो ऽप्येवं वामुपदिशनन्तु ।

O teachers and preceptors, for your successful accomplishments, may people hostile to the group of learned perish and both of you live long. Such are my instructions to you and may your elders, the guardians, also bless and advise you like that.

2. **Vat,** वद्, a synonym of truth (Nigh.III.10).

Ittha, इत्था, a synonym of truth (Nigh. III.10).

Ittha is also by this way : इत्था अनेन प्रकारेण—*Daya.* ; *Sayana*) ; after this fashion.

Panisthah, most deserving of praise (पनिष्ठः अतिशयेन प्रशंसितः—*Daya.*).

Iheha matara, a mother everywhere ; mother here and mother here (इहेहमाता जननी ययोस्तौ—*Daya.*).

Yamau, twins (यमौ यमलौ सहोत्पन्नौ—*Sayana*).

[**Yama** is so called because he governs, √ यम् (Nir.X.19) ; यमौ-नियन्तारौ—*Daya.* ;]. Agni is also called Yama (Nir.X.20).

For *Yama,* see Ṛv.I.66.7-9. Yama is as it were, what is born and what shall be born. Yama was born associated with Indra (Nir.X.21).

3. **Sapti-iva,** like two horses or two fleet coursers (सप्तिः= horse = अश्वनाम, Nigh.I.14).

4. **Pajra-hosina**, receiving of acclamation (पज्र: संगतो होषो घोषो वाग्ययोस्तौ—*Daya.* ; पज्र: प्राजित: प्रसिद्धो होषो घोष: स्तोत्रं ययोस्तादृशौ—*Sayana*).

Josa-vakam vadatah, uttering amiable eulogies (जोषवाकं प्रीतिकरं वचनं वदत:—*Daya.*) ; uttering unacceptable eulogies (जोषं जोषयितव्यं प्रीतिहेतुत्वेन कर्तव्यं स्वयमप्रीतिकरं तादृशं वाकं वाक्यं वदत:—*Sayana*).

O Indra and Agni, you partake of the food of that man who praises you two when the Soma juices are pressed (य इन्द्राग्नी सुतेषु वां सोमेषु स्तौति तस्याश्नीथ: । अथ योऽयं जोषवाकं वदति विजंजप: प्राजितहोषिणौ न देवौ तस्याश्नीथ:—Nir.V.22).

Yahvam stavat, praises you (य: वाम् युवां स्तवत् प्रशंसेत्—*Daya.*) ; praises you improperly (कुत्सितं स्तुयात्—*Sayana*).

5. **Visuco asvan yuyujana isata ekah samana a rathe,** one of you . . . proceeds in a common car. Here one *ekah*, is Indra, who is identical with the sun, goes over the world in a car which is common to him and Agni, as being also, identified with the Sun ; the same identity being kept in view, Indra yokes the multiform horses,—months, weeks, days, to a monoform car, or the year (*Wilson*).

6. **Trinsat pada**, thirty steps (i.e., thirty *muhurtah*, the thirty divisions of day and night), त्रिंशत् पदानि अवयव भूतान् त्रिंशन्मुहूर्त्तान्—*Sayana* ; Two less out of thirty-two Nature's bounties (heaven and firmament eliminated)—आकाशं द्यां च वर्जयित्वा सर्वान् भूम्या दीन्पदार्थान्—*Daya.*).

Hitvi sirah, having eliminated the head, that is, the speech or words of chief importance (हित्वी त्यक्तवा शिर: शिरोवन्मुख्यं वचनम्—*Daya.* ; शिरो-हित्वा त्यक्तवा स्वयमशिरस्का सती—*Sayana*) ; or animating the head (of living beings) ; exciting the head (शिर: प्रेरयित्री).

This may apply to dawns, as being headless (अशिरस्का), she having abandoned the head, being of herself headless. See Yv. XXXIII.93.

Mahidhara, like Dayananda, also refers the epithets to *vac*, speech, *apad* (अपाद्) or footless (पादरहिता—*Daya.*) meaning prose (गद्यात्मिका).

Hymn-60

The deities of the hymn are Indra and Agni, both mean the same Supreme one, our Lord ;—with two aspects. Being the lord of mid-space, He is Indra, the resplendent ; and again as the lord of the terrestrial world, He is Agni, the foremost adorable ; both stand for opulence ; both join together to recover cows, waters, the sun, the dawns (the bounties of light, enlightenment, truth and virtue), that are carried away so often by malevolent forces, the dark *asuras*, the untruth and vice personified (2) ; they are slayers of Vṛtra (3) ; slayers of enemies (5) ; they counteract all oppressions, committed by pious and impious both ; they support virtue (6) ; they have yoked horses, the *Niyuts* (8) ; they are invoked for horses, cattle, food, happiness and friendship (13) ; and they quaff the sweet *Soma*, the devotional dedication, which alone exhilarates them (15).

6. **Hatah vrtrani**, who kills the evil dark forces or who destroys dark clouds (हत: हिंसत: वृत्राणि मेघाऽवयवान्—*Daya.*).

Arya, the pious (आर्या उत्तमगुणकर्म स्वभावौ—*Daya.*)—persons noble in qualities, in actions and in behaviours.

Dasani, the liberal givers ; the donations (दासानि दानानि—*Daya.*).

Vrtrani and **dasani** being neuter in gender, do not actually mean the persons, they mean the evil disturbing actions of *aryas* and *dasas*, done severally (दासानि दासा· कर्महीना: शत्रव: । तै: कृतानि चोपद्रवजातानि । आर्या आर्यै: कर्मानुष्ठातृभि: कृतानि वृत्राणि उपद्रव जातानि—*Sayana*).

Hymn-61

For verse 2, see Nir.II.24.

1. **Divodasam** divine perspective ; the giver of enlightenment (दिवोदासं विद्याप्रकाशस्य दातारं—*Daya.*).

Vadhri-asvaya, speeding mind ; one yoked for horses to march ahead (वध्र्यश्वाय वध्रयो वर्धका अश्वा यस्य तस्मै—*Daya.*).

2. **Sarasvati** (spiritual awareness ; one of the 57 synonyms of speech (Vac ; वाक्). The word stands for both,—in the sense of a river (not a proper name, but in general terms, for a stream or channel of any realm,—physical, mental or spiritual) and of a deity in Vedic passages (Bṛhad-devata II.135)—(तत्र सरस्वतीत्येतस्य नदी वद्देवतावच्च निगमा भवन्ति —Nir.II.23).

How it is used in the sense of a river, is seen below :

Like the one who digs the lotus stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship *Sarasvati*, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.

Susmebhih the word *Susma* (शुष्म) is a synonym of strength, so called because it crushes everything (इदं शुष्मैः शोषणैः । शुष्ममिति बलनाम । शोषयतीति सतः--Nir.II.24).

Bisakha, here *bisam* is derived from the root *bis* (√बिस) meaning to split or grow (बिसं बिस्यतेर्भेदनकर्मणः । वृद्धि कर्मणो वा—Nir.II.24).

Sanu or peak is so called because it is very much raised up or it is very lofty (सानु समुच्छ्रितं भवति । समुन्नुन्नमिति वा—Nir.II.24).

Urmibhih, with mighty waves (महद्भिरूर्मिभिः).

Paravataghnim, who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as, what is on this bank (पारावतघ्नीं पारावारघातिनीम् ।—Nir.II.24).

Param, something afar (पारं परं भवति).

Avaram, something near at hand (अवारमवरम्).

Let us attend upon the Sarasvati (river) with well-composed, sublime hymns (सुवृक्तिभिः शोभनाभिः स्तुतिभिः) and acts of worship (कर्मभिः) for our protection (अवसे अवनाय).—Nir.II.24.

3. **Brsayasya,** the destroyer of Nescience (बृषयस्य अविद्याछेदकस्य —*Daya.* ; *Bṛsaya* is also the name of Tvastṛ whose son is Vṛtra. (*Sayana*) ; *Brsayasya prajam,* the son of Tvastṛ, i.e. Vṛtra (*Sayana*).

Wilson cites a legend from the Taittiriya Yajus, to illustrate the importance of correctly accentuating words of the Veda. Indra, it is said, had killed a son of Tvastr, named Visvarupa and that accounts for the enmity between them. Once Tvastr celebrated the Soma-sacrifice, at which he deliberately did not invite Indra though he invited other gods. Indra, however, joined the celebrations uninvited, and by force took a part of the Soma libation. With what was left, Tvastr performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra (इन्द्र घातक or इन्द्र शत्रु:). In uttering the mantra, however, the officiating priest made a mistake in the accentuation of the term इन्द्र घातक, slayer of Indra, in which sense, as a *tat-purusa* compound (तत्पुरुष समास), the acute accent should have been placed upon the last syllable (अन्तोदात्त): instead of which the reciter of the mantra placed the accent on the first syllable (पूर्वोदात्त), whereby the compound became *bahuvrihi* (बहुव्रीहि समास), epithet, with the meaning, the one of whom Indra is the slayer; consequently, when, by virtue of the rite, Vṛtra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra. So Vṛtra did not slay Indra; instead he became one of whom Indra was slayer. The purport of the legend is to emphasize the importance of proper accentuations.

Ksitibhyah avanih avindah visamebhyah asravah—thou hast acquired for men the lands etc. The phrase is capable of multiple interpretations according to Sayana: (i) thou hast shed poison upon them; (ii) thou hast destroyed them (क्षितिभ्य: मनुष्येभ्य: अवनी: असुरैरपहृता भूमी: अविन्द: अलम्भय: एभ्य: मनुष्येभ्य: विषं उदकं च अस्रव: अक्षारय:। यद्वा क्षितयोऽसुरजना:। तेभ्य: सकाशात् अवनीर्भूमीरविन्द: लब्धवत्यसि। तान् हत्वैभ्यश्चासुरेभ्यो विषं मृतहेतुभूतं गरलमस्रव: —*Sayana*).

According to Dayananda, O Sarasvati, may you turn out those who speak ill of learned people (देवनिद:), and take the side of those, who are destroyers of nescience (बृसयस्य मायिन:), and also of their progeny (प्रजां); and win over the lands for protection (क्षितिभ्य: अवनी: अविन्द:), and from the interior of these lands, take out (अस्रव:) water (विषं).

Visam, विषं = उदकं (water, Nigh.I.12).

9. **Atidvisah, anya rtavari svasrh,** bring to us her other water-laden sisters. Sayana gives two explanations : (i) *ati* = *atini* (अति नयतु अतितारयतु) to lead over or beyond and (ii) *ati dvisah*, may the other sisters overcome those who hate us.

Rtavari, the dawn (ऋतावरी उषाः—*Daya.*)—the dawn removes from us all those who hate us, and just as the sun to days, so she brings to us the other sister dawns (*Daya.*).

12. **Sapta dhatuh,** seven metres or seven rivers (सप्तधातुः सप्त धातवोऽवयवा गायत्र्याद्या गङ्गाद्या वा यस्याः सा तथोक्ता—*Sayana*) ; seven sustaining elements (सप्त प्राणादयो धारका यस्याः सा—*Daya.*).

Seven metres : Gayatri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati.

Seven rivers : (seven channels or nerves) : Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asiknya, and Vitasta.

Seven sustainers—the five sheaths, lower self and the supreme Self (physical, vital, mental, knowledge sustaining and bliss sustaining sheaths).

Panca, the five vital breaths (prana, apana, vyana, samana, and udana) : according to Sayana ; Brahmana, Ksattriya, Vaisya, Sudra, and Nisada, the five classes in society.

14. **Ma-apa spharih,** reduce us not to insignificance ; cause no decline (माप स्फरीः मवृद्धं मा कुर्याः—*Daya.* ; मप्रवृद्धान् मा कार्षीः । स्फारो वृद्धिः—*Sayana*).

Hymn-62

The hymn is devoted to Asvins, the twins, the pair, the leaders of heaven (*divah*), who at dawn drive away the glooms (1) ; they come with splendours in lustrous cars (2) ; their horses are swift as thought, harnessed to their space cars (4) ; these horses are winged, since their cars have to move in space ; they also pass by roads unsoiled by dust (6) ; they can also penetrate the mountains (7) ; and as such they are not ordinary vehicles : they move in space, on water, on roads, and beyond the mountains ; they are right-royally worshipped in due

seasons. (9); their *Niyut* steeds are of three categories; most excellent (*parama*), middling (*madhyama*) and most inferior (*avama*) (11).

6. For *Bhujyum*, see earlier notes, on I.112.6 ; 20 ; 116.3-5 ; 117.14 ; 119.4 ; IV.27.4 ; the pleasure worth enjoying (भुज्युं भोक्तुं योग्यमानन्दम् ; also भुज्युं भोक्तारं IV.27.4 ; भोगमर्हम् I.119.4 ; सुखस्य भोक्तारं I.120.20 —*Daya.*).

Tugrasya sunum, the son of Tugra; the son-like of a strong person (तुग्रस्य बलिष्ठस्य सूनुं अपत्यमिव वर्तमानम्—*Daya.*). For Tugra, see earlier notes on I.116.3 ; 117.4 ; VI.20.8 ; 26.4.

7. **Vadhrimatyah,** the aspiring mothers ; of the one in which are present the vast multitudes, i.e. the earth and midspace (वध्रिमत्याः बह्वो वध्रयो वर्धनानि विद्यन्ते यस्याम् तस्या भूमेरन्तरिक्षस्य वा—*Daya.*). See also I.116.13 ; 117.24 ; also X.39.7 ; 65.12 (वध्रिमत्याः वर्धिकाया विद्यायाः I.117.24 ; वध्रय प्रशस्ता वृद्धयो विद्यन्ते यस्यास्तस्याः I.116.13—*Daya.*).

Shayave, for the quiet devotee ; for sleep (शयवे शयनाय—*Daya.* ; शयानाव I.116.12 ; for the sound and pleasant sleep, सुखेन शयनशीलाय ; शंयुं, यः शेते तं पुत्रं IV.18.12 ; the all pervading one, शयुः=योऽभिव्याप्यशेते III.55.6; one who provides rest to everyone during dissolution, शयुः यः प्रलये सर्वाणि भूतानि शाययति सः—*Daya.*). शेतेऽसौ शयुः, शयनशीलः—Unadi I.7.

8. **Adityah,** light ; also a measure of time, months (आदित्याः कालावयवाः—*Daya.*).

Vasavah, life-elements ; also earth and other places of abodes (वसवः पृथिव्यादयः—*Daya.*).

Rudriyasah, the Maruts ; the elements of vitality (रुद्रियासः प्राणाजीवाश्च—*Daya.*).

10. **Nrvata rathena,** having a leader, a driver (नृवता उत्तमा नरो विद्यन्ते यस्मिँस्तेन—*Daya.* ; नृवता नेत्रा सारथिना युक्तेन—*Sayana*) ; or equipped with a horse (यद्वा अश्वयुक्तेन—पतङ्गाः नरः ; नरा = अश्वाः = पतङ्गाः, Nigh. I.14 ; —*Sayana*).

Antaraih cakraih, chariot with wheels capable of taking one all around different regions ; well-guided chariot (अन्तरैः भिन्नैः चक्रैः लोकभ्रमणाय परिध्याख्यैः:—*Daya.*) ; अन्तरैः अनिकृष्टैः चक्रैः युक्तेन—*Sayana*).

Sanutyena tyajasa, with impelling forces ; with secret indignation (सनुत्येन सप्रेरणीयेन त्यजसा त्यागेन—*Daya.* ; सनुत्येन तिरोहितेन त्यजसा क्रोधेन—*Sayana*).

Vanusyatam, the angry ones ; the obstructing ones (वनुष्यतां क्रुध्यतां बाधमानानां वा । वनुष्यतीति क्रुध्यति कर्मा—Nigh.II.12 ; हन्तिकर्मा—इति यास्केनोक्तत्वात् —*Sayana*).

11. **Niyudbhih,** *Niyut,* steeds ; the one moving with the speed of wind (नियुद्भिः वायोर्गतिभिः—*Daya.* ; नियुद्भिः वाहैः—*Sayana*).

Hymn-63

For verse 8, see Nir. VI.29.

1. **Valgu,** the pleasant speech (वल्गू शोभनवाचौ । वल्गुइति वाङ्नाम, (Nigh.I.11).

Nasatya, of the truthful nature (नासत्यां सत्यस्वभावौ—*Daya.*). See previous notes—I.3.3 ; 46.5 ; 116.4 ; 180.9 ; 184.1 ; 3 ; III.54.16 ; 58.7 ; IV.37.8 ; V.46.2 ; 73.6 ; 74.2 ; 75.7 ; 78.1 ; VI.11.1 ; 50.10 and its vocative (dual) forms as I.34.7 ; 9-11 ; 47.7 ; 9 ; 116.2 ; 9-11 ; 13 ; 14 ; 16 ; 17 ; 19 ; 20 ; 22 ; 23 ; 117.1 ; 6 ; 11 ; 13 ; 23 ; 118.4 ; 11 ; 182.4 ; 183.3 ; 5 ; 184.5 ; II.41.7 ; IV.14.1 ; 43.7 ; 44.4 ; 7 ; VI.49.5 ; 63.7 ; 10 ; etc,

3. **Barhih,** wide space, midspace (बर्हिः अन्तरिक्षं, also बृहन्ते सर्वे पदार्था यस्मिँस्तदन्तरिक्षं ; संवर्द्धितं तेज इव विज्ञानं, I.188.4 ; उत्तमासनं, IV.9.1 ; अतीव विशालं VI.67.2 ; बृहत् गृहं, I.142.5—*Daya.*

5. **Nara-nrtu,** the leaders and guides (नरा नायकौ नृतू नेतारौ—*Daya.* ; नरानेतारौ नृतूनृत्यन्तौ, i.e. guides and dancers.

Sayana refers here to the legend of the Asvins carrying off in their car the daughter of *surya* from the other gods, as narrated in the Aitareya Brahmana, IV.7 (मायाभिः प्रज्ञानैः कौशलेर्वा जितवन्तौ स्थ इत्यर्थः—*Sayana*).

6. **Vayah**, birds (वयः पक्षिणः—*Daya.*) ; also horse (वयः अश्वाः —*Sayana* ; अश्वः = श्येनासः, Nigh. I.14 ; the list does not give *vayah* as a synonym of horses).

8. **Dhenumna isam pinvatam asakram,** Fatten the perennial cow like food ; i.e. which never runs dry (असंक्रमणीम्—Nir.VI.29) ; the phrase literally means, give us a cow, food, that does not astray.

Sayana explains *dhenum* by gratifying (धेनुं प्रीणयित्रीम्), or *isam* (इषं) may be the adjective for *esaniyam,* give us a desirable cow (इषमेषणीयां धेनुमित्यन्वयः—*Sayana.*

9. The verse is full of epithets : *rjre raghvi* ; two straight right going. (ऋज्रे ऋजुप्रिये रघ्वी लघ्वी—*Daya.* ; ऋज्रे ऋजुगमने रघ्वी क्षिप्रगामिन्यौ बडवे i.e. the straight-moving and fast moving mares—*Sayana*).

Puruyasya, the intuitive instinct (पुरयस्य या पुरोऽयते प्राप्नोति तस्य —*Daya.*) ; of Puraya (पुरयस्य पुरयनामकस्य—*Sayana*) ; the word occurs nowhere else in the Ṛgveda.

Peruka, the instinct of resistance (पेरुके पालके—*Daya.* ; पेरुके रात्रिविद्यमानानि—*Sayana*) ; the word occurs nowhere else in the Ṛgveda.

Sandah, the discriminating instinct (शाण्डः यः श्यति तनू करोति तथाऽयम् । अत्र शो तनूकरण इत्यस्मादौणादिकेऽण्डच् प्रत्ययः—*Daya.* ; a king of this name, —*Sayana*) ; the word occurs nowhere else in the Ṛgveda.

10. **Purupanthah,** master of manifold ways ; the versatile (पुरुपन्थाः पुरुर्बहुविधश्चासौ पन्थाश्च—*Daya.*) ; the word occurs nowhere else in the Ṛgveda.

Bharadvajaya, for the sage, profound in sacred knowledge (भरद्वाजाय धृतविज्ञानाय—*Daya.*).

Purudansasa, achievers of great deeds (पुरूदंससा पुरूणि दंसास्युत्तमानि कर्माणि ययोस्तौ—*Daya.*). As a vocative, the word occurs in VI.63.10 and VIII.9.5) ; also see पुरूदंसम्—III.1.23 ; 5.11 ; 6.11 ; 7.11 ; 15.7 ; 22.5 ; पुरूदंसा VII.73.1 ; पुरूदंससा I.3.2 ; VIII.87.6.

10. **This verse has only one pada (एकपदात्रिष्टुप्).**

Hymn-64

3. **Gavah,** rays (गाव: किर.ा:—*Daya.* ; रश्मय:—*Sayana)* ; but Wilson translates as kine, since of the word *vahanti.*

Volha, the married one (वोलहा विवाहिता—*Daya.*) ; of the army (वोलहा सेनाया:—*Sayana*).

Asteva = *asta-iva*, like one casting his darts, arrows, weapons etc. (अस्तेव शस्त्रास्त्राणां प्रक्षेप्तेव—*Daya.*) ; वीर: क्षेप्तेव—*Sayana*).

Ajirah na, like a warrior (अजिर: न क्षिप्रगामी शत्रून् यथा—*Sayana*) ; like the one who does not move with speed, (अजिर: न य: शीघ्रं न गच्छति स: . इव —*Daya.*).

4. **Divah duhitah,** O, the daughter of the midspace, or the region of light, O dawn (दिवो दुहित: अन्तरिक्षसुते हे उषो देवि—*Sayana* ; प्रकाशस्य कन्येव वर्तमाने—*Daya.*).

6. **Vayascit,** like the birds (वयश्चित् पक्षिण: इव—*Daya.* ; पक्षिणोऽपि —*Sayana*).

Hymn-65

1. **Ramyasu,** in the nights (राम्यासु रात्रिषु। राम्येति रात्रिनाम—Nigh. I.7 ; *Daya.* ; राम्यासु याम्यासु, *r*, substituted for *y*.)

Duhita divah-jah, daughter born of midspace or the region of light, i.e. dawn (दिवोजा: दिवो जाता अत एव दुहिता दिव: पुत्री उषा:—*Sayana*) ; (दिवोजा: सूर्याज्जातेव, like the one born of the sun—*Daya.*).

Ajigah, makes visible (अजीग: जागरयति—*Daya.*); vomits, अजीग:उद्गिरति । जिगर्तिगिरति कर्मावा, *jigarti* means to consume or to invoke, or to seize, गृणाति कर्मा वा, गृह्णाति कर्मा वा,—Nir. VI.8); brings them up out of darkness.

2. **Urmyayah,** of the night (ऊर्म्याया: रात्रे: Nigh.I.7).

Candrarathah, dawns in beautiful chariots (चन्द्ररथा: कान्तिरथा: । चन्द्रश्चन्दते: कान्तिकर्मण:—Nir.XI.5).

Candramas, (the moon) is so called because it roams about noticing (चन्द्रमाश्चायन्द्रमति, √ चय् + द्रम्) or is bright and measures (चन्द्रोमाता, चन्द्र+मा), or its measure is bright (चान्द्रं मानमस्येति वा). *Candra* (bright) is derived from the verb √चन्द, *Cand*, meaning to shine.—Nir.XI.5 .

5. **Gavam angirsah grnanti,** Angirasah through thy favour recover the herd of cattle (गवां गोत्रासंघान् अंगिरसो गृणन्ति उत्सृजन्ति—*Sayana*; गवां किरणानां अंगिरस: वायव इव गृणन्ति स्तुवन्ति —*Daya.*), See also गवां गोत्रमुदसृजो यदङ्गिर: —Ṛv.II.23.18.—A reference to the recovery of the lost wisdom,—recovery of cows from the Panis.

6. **Bharadvaja-vat,** like the vital breaths; as the Bharadwaja, i.e. someone different from Bharadvaja Ṛsi (भरद्वाजवदिति वचनात् अन्योऽप्यस्ति भरद्वाज: ।—प्राणो वै भरद्वाजवत्—*Sayana*, quoting from the Brahmana ; also like the ear (भरद्वाजवत् श्रोत्रवत्—*Daya.*).

Ririhi, beg, pray for (रिरीहि याचस्व । रिरीहीति याञ्चाकर्मा—Nigh.III.19); also grant us (रिरीहिदेहि—*Sayana*).

Hymn-66

For verse 9, see Nir. III.2.

1. **Prsnih;** midspace or atmospheric region, firmament (पृश्नि: अन्तरिक्षम्—*Daya.; Sayana*).

Udhah, night ऊध: रात्रि: ऊध इति रात्रिनाम Nigh.I.7; *Daya.*).

Samanam, of one form, the like-formed; Maruts are regarded to be all of one form or they always maintain the same form; none of them is elder or younger : अज्येष्ठासो अकनिष्ठास एते—V.60.5—*Sayana*).

Dhenu, speech धेनु वाक् । अत्र विभक्तिलोप: *Daya.*

Marttesu anyat dohase, that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees and the like to flourish, so as to milk or yield what is desired (तद्रूपं मर्तेषु मर्त्यलोके अन्यत् ओषधिवनस्पत्यादिकं दोहसे कामान् दोग्धुं पीपाय आप्याययति—*Sayana*).

4. **Antah iti santah,** being already in everyone's hearts (अन्तः सन्तः सर्वेषां हृदि वर्तमाना एव—*Sayana*), here the Maruts are regarded as identical with vital airs. According to Dayananda, a compliment is paid in the verse to those persons who foresake their evil desires and lead a life of purity ; the elevated persons with pure hearts (अन्तः मध्ये सन्तः सत्पुरुषाः —*Daya.*).

Punanah, purifying (पुनानाः पवित्रयन्तः—*Daya.*).

Avadyani, bad habits ; defects ; sins (अवद्यानि निन्द्यानि कर्माणि—*Daya.* ; पापानि—*Sayana*).

5. **Na ye stauna ayaso mahna nu cid,** who now are thieves going with greatness verily ever ; i.e. the plunderers of their wealth (ये स्तौनाः स्तेनास्तिरोहिता वा स्तोतृधन नामपहर्त्तारः अयासः गन्तारो भवन्ति—*Sayana*) (स्तौनाः= स्तेनाः, i.e. thieves, *au* is substituted for *e*—स्तौनाः चोराः । अत्रवर्णव्यत्ययेनैकार स्यान ओकारः—*Daya.*).

6. **Savasa yujanta rodasi,** to form a bond of union between earth and heaven by their strength (शवसा बलेन वेगेन—*Sayana, Daya.*). i.e. satisfy by the rain (वृष्ट्या पृथिवीं तर्पयन्ति—*Sayana*).

8. **Sa vrajam darta parye adha dyoh,** despoiler of the herds of his ardent foe (सः पार्ये संग्रामे द्योः दीप्तस्यापि विजिगीषोर्वा शत्रोः वज्रं गवां संघं दर्ता दारयिता भवति—*Sayana*) ; according to Dayananda, *vrajam* is clouds (गोषु गवादिषु पशुषु पृथिवी विभागेषु वा तनये सुकुमारे यं अप्सु उदकेषु सः व्रजं मेघं दर्त्ता विदारकः पार्ये पारयितव्ये अध अथ द्योः प्रकाशस्य—*Daya.*).

9. **Arkam,** food or thunderbolt (अर्कं अन्नं वज्रं वा; अर्क इत्यन्ननाम Nigh. II.7.; वज्रनाम Nigh.II.20—*Daya.* ; also अर्कं अन्नं हविः ; स्वधा अर्कः ; इत्यन्ननामसु पाठात्—*Sayana*).

Makhebhyah, for battles, for yajnas (मखेभ्यः संग्रामादिभ्यः संगन्तव्येभ्यः ; मख इति यज्ञनाम Nigh. III.17—*Daya.*).

11. **Divah Sardhaya sucayo manisa girayo napa ugra asprdhran,** of heaven for the strength pure praises mountains, like waters fierce have vied (literal translation by *Wilson*) ; दिवः स्तोतुः, शर्धाय मारुताय बलाय, for the strength of Maruts ; गिरयः न मेघा इव, like clouds).

Hymn-67

In the cosmological interpretation, *Mitra* represents light and *Varuna*, its concomitant counterpart is the material *plasma*, as if the pair of matter and energy ; both of them are essentially one and yet in the manifested world different, the eldest of all existing things ; though not the same, and yet the firmest restrainers (1) Dayananda interprets them as the *prana* and the *udana,* the two of the vital airs.

1. **Rasmeva,** like the reins; like the radiations (रश्मेव किरणवद् रज्जुवद् वा—*Daya*.; रश्मिनेव अश्वान्, horses restrained with reins.—*Sayana*).

Yamistha, the firmest restrainers (यमिष्ठा अतिशयेन यन्तारौ—*Daya.* ; यन्तृतमौ—*Sayana*).

Girbhih, by praises (गीर्भि: स्तुतिभि:—*Sayana*) ; by words or speech (वाग्भि:—*Daya.*).

Asama, not the same (असम विषमौ—*Sayana*) ; not alike, excelling all (अतुल्यौ सर्वेभ्योऽधिकौ—*Daya.*). Sayana refers to a similar passage : त्रिरश्रिं हन्ति चतुरश्रिरुग्र:" I.152.2., इति निगमान्तरेणासाम्यं दर्शितम् ।

2. **Manisa,** the well-cultivated intelligence (मनीषा विद्यासुशिक्षायुक्ता प्रज्ञा—*Daya.*) ; prayer (मनीषा स्तुति:—*Sayana*).

Sayana usually translates such terms as धिय:, मनीषा etc. as prayer, which may as well mean *intellect*.

Namasa, with respect ; with viands etc. (नमसा सत्कारेणान्नाद्येन सह वा —*Daya*.; अन्नेन हविषा सह—*Sayana*).

Varuthyam, pertaining to house (वरूथ्यं वरूथे गृहे भवम्—*Daya.* ; the house, safe from heat, chill and blast of air, वरूथ्यं शीतवातातपानां वारयितृ भवति —*Sayana*).

Sudanu, liberal givers ; munificient divinities सुदानू—vocative—शोभनानि दानानि ययोस्तौ—*Daya.*; हे शोभनदानौ—*Sayana*).

3. **Apaseva,** by actions(अपसाऽइव कर्मणेव—*Daya.*; *Sayana*).

5. **Spasah,** rays and courses ; reins and goings ; the dispellers of darkness and ignorance and encouragers of light and knowledge (स्पशः अविद्यान्धकारं बाधमाना विद्याप्रकाशं स्पर्शन्तः—*Daya.*; स्पशः रश्मयश्चरा वा—*Sayana*).

Spasah adabdhasah amurah, your courses are unobstructed, according to Sayana, *spasah* means *rasmayah cara va* ; rays or perhaps reins, or goings which are *ahimsitah* (अहिंसिताः), uninjured, *amudhah,* (अमूढाः), not bewildered.

6. **Upamat-iva,** like a pillar or post (उपमात्-इव उपमीयते प्रक्षिप्यते इति उपमात् स्थूणा ; the post to which a calf is tied,—*Sayana*) ; like a similie (उपमादिव—*Daya.*).

Visvadevah, the illuminator of the world ; the sun (विश्वदेवः विश्वेषां सर्वेषां देवः—*Daya.*; विश्वदेवः सूर्यः—*Sayana*).

Bhumim, the earth, *Dyam,* firmament ; the graceful knowledge (द्यां दिवं च—*Sayana* ; कमनीया विद्याम्—*Daya.*).

Dhasina, by food (धासिना अन्नेन—*Daya.*).

Ayoh, of man ; of the living (आयोः जीवनस्य—*Daya.*; आयोः मनुष्यस्य—*Sayana*).

Drhlah, cloud (दृढ्हः युवाभ्यां दृढीकृतश्च मेघः—*Sayana*) ; 'the firm *Naksatrah,* present in the firmament, the one which does not decay (नक्षत्रः अन्तरिक्षं व्याप्नुवानः—*Sayana* ; नक्षत्रः यो न क्षीयते—*Daya.*).

A-atan, replenish with light (आतान आतनोति युवाभ्यां दृढीकृत एव—*Sayana*; आ अतान् समन्ताद्वर्तेयुः प्रकाशयेयुः—*Daya.*).

8. **Jihvaya,** with his tongue ; with his prayers (जिह्वया वाचा—*Sayana* ; *Daya.*).

9. **Minanti,** exterminate (मिनन्ति हिंसन्ति—*Sayana* ; *Daya.*). There is no verb to govern the objects specified, and Sayana brings on from the verse 8, *vicayistam* (वि चयिष्ट) meaning *vinasayatam* (विनाशयतं), destroy.

Na ye devasah ohasa na marttah ayajnasacah apyah na putrah— Here ohasa (मोहसा) means, by the means of conveying—wishes it may be supposed i.e. *stotrena* by praise (वहन साधनेन स्तोत्रेण—*Sayana* ; प्राप्तेन बलेन योगेन वा—*Daya.* ; *apyah* is rendered doing acts (अप्य: । अप: कर्म । तद्वन्त: —*Sayana* ; अप्य: अप्सु सत्कर्मसु भव:—*Daya.* ; from *apas*, *opus*, but not sacrificing, or sacrificing in vain : वृथाकर्माणि कुर्वन्त:—*Sayana*).

Na putrah, not sons, is rendered not pleasing or satisfying (न: पुत्रा: । पृणन्तीति पुत्रा: । न पुत्रा अप्रणन्त इत्यर्थ:—*Sayana* ; *like the sons—Daya.*).

10. **Nakih devebhih yatathah,** you do not go with other gods (देवेभि: अन्यैर्देवै: सह नकि: यतथ: न गच्छथ:, you are not associated with them at sacrifice—*Sayana*) ; you are not associated with learned persons (*Daya.*). यतथ:=यतेथे (अत्र व्यत्ययेन परस्मैपदम्—*Daya.*).

11. **Yuvoh askrdhoyu,** your bounty is unlimited (युवो: युवयो: अस्कृधोयु य आत्मन: कृधु ह्रस्वत्वं नेच्छति—*Daya.* ; अस्कृधोयुरकृध्वायु: । कृध्विति ह्रस्वनाम । निकृत्तं भवति (Nir.VI.3.) ; युवाभ्यां देयं तद् गृहादिकं अस्कृधोयु अविच्छिन्नं भवति—*Sayana* ; i.e **that which is to be given by you, as houses and the like, is unchecked.**

Askrdhoyu, long-lived ; means one whose life is not short. The word *krdhu* (कृधु) is a synonym of short : it is mutilated (यो अस्कृधोयुरजर: स्वर्वान्, VI.22.3 ; Av.XX.36.3).

Hymn-68

The deities are the pair *Indra* and *Varuna.* Of the two Indra represents resplendence, and Varuna, the material *plasma.* According to Dayananda the pair are (i) *Vayu* (wind) and *vidyut* (lightning), (ii) teacher and preacher, (iii) the sun and electricity, the Speaker (one who presides over an assembly or parliament) and the Chief of an army, (iv) king and his people, like the sun and moon. The Lord Supreme is venerable (वरुण) and resplendent (इन्द्र); or the one who presides over firmament (इन्द्र) and over waters (वरुण). Again Indra is one who slays *vrtra* (nescience) with adamantine weapon, whereas as Varuna, he comes to the aid of people in difficulties (3). Both are pre-eminent in greatness, over all natural forces (*visvedevah*) (4) ; both are addressed in vocative, along with another vocative (*deva*) ; the givers, and we invoke both of them to be on our side (6) , We invoke them for opulence (7). for wealth, for our felicity (8). since we desire

to cross over difficulties as we cross the waters with a boat (8). Varuna is the imperial mighty divine, endowed with greatness and wisdom (9). In fact, both of them are one, not two, observant of holy duties (*Su-tapau*, सुतपौ सुष्ठु ब्रह्मचर्यानुष्ठानाख्यं तपो ययोस्तौ—*Daya.*) ; they are one in drinking and enjoying Soma (the medicinal elixir, महौषधिरसं —*Daya.* or the emotional affection given by the devotee) ; they come on chariot along the road leading to sacrifice, i.e., a benevolent act free from the infliction of injury, *adhvaram*, युवोरथो अध्वरं (etc.) **(10). They** occupy their respective positions in space, *barhisi* (बर्हिषि). (11).

1. **Vrkta-barhisah,** by whom the sacred grass has been clipped (वृक्त बर्हिष: स्तीर्णबर्हिष:—*Sayana*; वृक्तं छेदितं बर्हिरुदकं येन तस्य ; here Dayananda interprets *barhih* as a synonym of water (बर्हिरित्युदक नाम, Nigh.I.13).

Srusti, quick, at once, immediately (श्रुष्टी सद्य:, *Daya.*; श्रुष्टीति क्षिप्रनामाशु अष्टीति—Nir.VI.12).

2. **Maghonam,** the distributors of wealth, rich in wealth (मघोनां धनाढ्यानां—*Daya.*; दानवतां—*Sayana*).

Manhistha, the most liberal along the opulent (मंहिष्ठा दातृतमौ—*Sayana* ; the most respectable (मंहिष्ठा अतिशयेन पूजनीयौ—*Daya.*).

Tuvisusma, possessed of vast strength (तुविशुष्म बहुबलौ—*Sayana*; बहुबल सेनायुक्तौ—*Daya.*).

Vrtra-tura, the destroyer of Vṛtra, cloud, or evil forces, terrible as clouds (वृत्रतुरा यो वृत्राणां मेघवदुन्नतानां शत्रूणां तुरौ हिंसकौ—*Daya.*; destroyer of enemies, शत्रूणां हिंसकौ—*Sayana*).

3. **Namasyebhih,** pertaining to respect and praise (नमस्येभि: स्तुत्यै: —*Sayana* ; by foods, नमस्वन्नेषु भवै:—*Daya.*).

Susaih, by strength (शूषै: बलै:; शूषं इति बलनामसु पाठात्—*Sayana* ; Nigh.II.9)

4. **Gnah,** speech, (ग्नेति वाङ्नाम—Nigh.I.11).

10. **Svasaram,** day (स्वसरं दिनं—*Daya.*, Nigh.I.9 ; **path** (स्वसरं मार्गं —*Sayana*).

11. **Barhisi,** on the sacred grass (*Sayana*) ; in space ; occupying respective positions in space (बर्हिषि अवकाशे—*Daya.*).

Hymn-69

The pair of Indra and Visnu is the deity (*dyavaprthivi*), Indra is lightning, *vidyut*, or electricity of the midspace ; Visnu is one of the names of the sun (See *Adityah*, Vol.II, p.430) corresponding to the month of Phalguna.

For *Visnu* as the sun, who is known for his three steps covering the entire horizon, we have : We desire to go to those regions of you two, where are nimble and manyhorned rays. There indeed shines forth brightly that highest step of the wide-striding *Visnu* (ता वां वास्तून्युश्मसि गमध्यै I.154.6). See Nir.II.7.

Sipivista, (शिपिविष्ट) and *Visnu* are synonymous terms, of course ; the former is a contemptuous term (*Aupamanyava*, Nir.V.7) since he is denuded like a phallus, i.e. whose rays are not displayed, or else, it may be that the word is used as a synonym of praise ; O Visnu, what is this wellknown shape of thine, i.e. worthy of being fully known, that thou sayest to us "I am enveloped with rays *sipivista* whose rays are displayed. (किमित् ते विष्णो परिचक्ष्यं भूत प्रयद् ववक्षे शिपिविष्टो अस्मि ; VII.100.6 ; —शिपिविष्टोऽस्मीति प्रतिपन्नरश्मिः ; शिपयोऽरश्मय उच्यन्ते । तैराविष्टो भवति—Nir.V.8)

Again, according to Nir.XII 18-19, that which is set free becomes *Visnu* (अथ यद् विषितो भवति तद् विष्णुर्भवति) ; Visnu is derived from √विष्, to pervade, or from vy-as (व्यश्), to interpenetrate (व्यश्नोतेर्वा—Nir.XII.19) : We have : Visnu strode over this universe, thrice he planted his foot, enveloped in dust : (इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूळ्हमस्य पांसुरे—I.22.17) According to Aurnavabha, the three steps are (i) on the mountain of sunrise, (ii) on the meridian and (iii) on the mountain of sunset (समारोहणे विष्णुपदे गयशिरसीत्यौर्णवाभः). According to Sakapuni, the three steps are (i) on earth, (ii) in the midspace, and (iii) in the heaven (पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः—Nir.XII.19)

3. **Aktubhih,** by the nights (अक्तुभिः रात्रिभिः—*Daya.* Nigh.I,7) ; with radiance (अक्तुभिः तेजोभिः—*Sayana*).

Stomasah, praises (स्तोमासः स्तुतयः—*Daya.*; स्तोत्राणि—*Sayana*).

Ukthaih, with the Vedic praises or prayers (**उक्थै: वेदस्थै स्तोत्रै:** —*Daya.*; उक्थै: शस्त्रै: साधं शस्यमानास: उच्चार्यमाणा:—*Sayana* ; **शस्यमानास: प्रशंसिता:** —*Daya.*).

4. Indra and Visnu both have equally spirited horses (**सधमाद: सह-** माद्यन्त: अश्वास: **अश्वा:**—*Sayana* ; सधमाद: to the same destination, **समानस्थानानि** —*Daya.*; अश्वास: the great ones, महान्त:—*Daya.*; **अश्वा:**—*Sayana*).

Girah, the speech (गिर: वाणी:—*Daya.*; the prayers ; **शस्त्ररूपा वाच:** —*Sayana*).

8. **Yat apasprdhetham tredha sahasram,** with whosoever you have contended, you have thrice conquered thousands.

The verse is quoted in the Aitareya Brahmana, VI.15 ; What time, O Visnu, with Indra ye did strive, then did ye two divide in thrice the thousand (*Keith*). Indra and Visnu fought with the Asuras ; having conquered them, they said: "Let us make an arrangement". The Asuras said, "Be it so." Indra said, 'so much as Visnu three times traverses, so much be ours ; let the rest be yours.' He traversed these worlds, then the Vedas and then speech. They say, 'What is the thousand ?' These worlds, these Vedas, moreover speech, he should reply. 'Did you divide, the Achavaka repeats in the *ukthya,* for he is then the last (and so on).

Thus the first step covers the entire space, the second step, the entire Veda or the divine knowledge, and the third the entire speech.

Sahasram, unlimited (सहस्रं असंख्यं—*Daya.* ; unmeasured, **अमितं** —*Sayana*) ; actually the whole.

Hymn-70

For verse 2, see Nir.V.2.

In this hymn, the deities are Heaven and Earth in pair,

3. **Visu-rupani,** of various forms ; of a variety of forms (**विषु-रूपाणि व्याप्तरूपाणि**—*Daya.*; नानावर्णानि—*Sayana*).

Savrata, of similar functions (सव्रता समान कर्माणि—*Daya.* ; *Sayana*).

4. **Ghrtaprca,** Heaven and earth are both surrounded by water (or cosmic vapour) घृतपृचा घृतेन प्रदीपनेनोदकेन वा संपृक्ते—*Daya.*; घृतसंपृक्ते —*Sayana*).

Ghrtavrdha, the asylum of water (घृतावृधा घृतं प्रदीपनमवकाशनञ्च श्रीयं-योस्ते ; asylum of light or water—*Daya.*; घृतवर्धयन्त्यौ—*Sayana.*).

6. **Urjam,** food or vigour. (अन्नं पराक्रमं वा—*Daya.* ; ऊर्जं अन्नं—*Sayana* ; अर्क्=अन्ननाम—Nigh.II.7.

Dyau, or heaven is like father, and *prthivi* or earth is like mother (पिता माता पितेव मातेव—*Daya.*).

Hymn-71

For verse 2, see Nir. VI.7.

1. **Savita,** the sun, or the supreme creator, is the deity.

Makhah, yajna or sacrifice ; the giver of comfort like a sacred act (मखः यज्ञ इव सुखकर्त्ता—*Daya.*) ; the adorable (मखः मंहनीयः—*Sayana*).

Sudaksah, sagacious (सुदक्षः शोभनं दक्षं बलं यस्य सः—*Daya.* ; सुप्रज्ञः —*Sayana*).

Rajasah, of the world or region or water (रजसः लोकस्योदकस्य वा —*Sayana* ; लोकस्य—*Daya.*).

2. **Davana,** donations (दावने दाने—*Daya.* : *Sayana*).

Bhumanah, of many forms (भूमनः बहुरूपस्य—*Daya.* ; भूरेः—*Sayana*).

Savimani, at the stimulation. We go at the stimulation (or inspiration) of the divine Savitr (सवीमनि प्रसवेऽनुज्ञाने—*Sayana* ; सवीमनि प्रसवे —Nir.VI.7).

4. **Ud um devah savita prati dosam asthat,** may the sun rise regularly at the close of night (प्रति दोषं यथा रात्रिं रात्रिं प्रति सूर्यस्तथा, अस्यात् उत्तिष्ठेत् —*Daya.* ; स्यः स सविता प्रतिदोषं प्रतिरात्रं रात्रेः अवसानेऽवसाने उत्अस्यात् उत्तिष्ठतु —*Sayana*). दोषा = night. (Nigh. I.7).

Ayohanuh, the one whose jaw is strong as iron (अयोहनुः अयोलोहमिव दृढा हनुर्यस्य सः—*Daya.* ; golden-jawed, अयोहनुः हिरण्मय हनुः—*Sayana* ; रुक्मं = अयः = हिरण्यनामानि, Nigh. I.2.

Hiranyapanih, golden-handed (हिरण्यपाणिः हिरण्मय पाणिः—*Sayana* हिरण्यादिकं सुवर्णं पाणौ यस्य सः—*Daya.*).

5. **Upavakta-iva,** like an orator (उपवक्तेव अस्माकमधिवक्तेव—*Sayana*) ; like the one who speaks from close proximity.

Hymn-72

The deity of the hymn is a pair of Indra and Soma, i.e. the light-divine (*Indra*) and bliss-divine (*Soma*), the innermost enlightenment along with the divine joy (of the *vijnanamaya* and *anandamaya* sheaths).

1. **Yuvam mahani prathamani cakrathuh,** you have made great and principal (beings).

2. **Upa dyam skambhathuh skambhanena,** you have propped up the sky with the supporting pillar.

Prthivim mataram, earth, the mother of all.

4. **Pakvam amasu antah ni gavam it dadhathuh vaksanasu,** you have deposited the mature milk in the immature udders of the kine.

Vaksanasu, in the udders (वक्षणासु ऊधःसु—*Sayana*) ; in the rivers (वक्षणासु नदीषु—*Daya.*) ; वक्षणाः = नदीनामानि Nigh. I.13.

Gavam, of rays (गवां किरणानां—*Daya.*) ; of cows (*Sayana*).

5. **Tarutram,** helpers in times of trouble (तरुत्रं दुःखात्तारकम्—*Daya.* ; तरुत्रं तारकं—*Sayana*).

Hymn-73

The deity of the hymn is *Bṛhaspati*, the supreme Lord.

1. **Brhaspatih,** the supreme Lord, sustaining earth and other regions (बृहस्पति: बृहतां पृथिव्यादीनां पालक:—*Daya.*). At different places of the Vedic texts, the word has varying usages : (i) the specialist of the sacred lore (बृहस्पति: बृहत: शास्त्रबोधस्य पालमतिथिम्—I.190.1) ; (ii) the Lord of a massive society (बृहतीनां स्वामिनं विद्वांसंजनं—V.51.12) ; (iii) the protector of knowledge or speech (वाग्विद्यारक्षकं ; वेदार्थविद्वज्जनम्, III.62.5) ; (iv) a sovereign, ruling over a great empire (बृहतां पालकं राजानं—III.62.6) ; (v) a learned person, or Lord supreme with a command over a wide sphere of the Vedic knowledge (बृहत्या: वाच: स्वामिनं, विद्वांसं ; बृहत्या ऋग्वेदादि वेद वाच: पालकं परमात्मानं—VII.X.4 ; बृहस्पति: बृहत्या वेदवाच: पालयिता (विद्वान्)—I.190.2) ; (vi) the light of the sun, the sustainer of the world, बृहतां पालनहेतुं सूर्य प्रकाशं ; (vii) the preceptor of sacred knowledge (सकलविद्याऽध्यापकं—Yv. IX.27) ; learned persons or technicians, renowned for knowledge in their own spheres, like the sun (बृहतां पति: सूर्य इव विद्वान् शिल्पिजन:, I.161.6) ; (viii) a lady preceptor (बृहत्या वेदवाच: पालिकाऽध्यापिका विदुषी स्त्री—Yv.XII.54) ; (ix) also fire, electricity and other sources of energy (बृहतां पालका विद्युद्रूपोऽग्नि:—Yv.XXVII.19) ; (x) a good administrator or chief of an army (बृहत्या सभाया: सेनाया वा पालक:—Yv.XVII.48). These references have been taken from Dayananda's comments.

The word *Bṛhat* is a synonym of 'great' ; it is grown all round (बृहदिति महतो नामधेयम् । परिबृहढं भवति—Nir.I.7 ; II 11.21), Bṛhaspati destroys the derider (Nir. IV.25 ; बृहस्पते चयसे इत्पियारूम् I.190.5) ; Indra and Bṛhaspati are jointly praised also (Nir. VII.10) ; Bṛhaspati is the protector or supporter of the great (बृहस्पति बृंहत: पाता वा । पालयिता वा—Nir, X.11, and 12 ; having sent the cloud with a dreadful roar, Bṛhaspati drew it out like a cup from a tree, X.68.8).

Bṛhaspati is the breaker of mountains, the first-born of the seed of Prajapati, the traverser of the two worlds (here in the sense of the sun) (1) ; he has conquered the treasures of the enemy, recovered cows from Panis, and the special pastures ; he appropriates waters from clouds (3).

In the Aitareya Brahmana, III.34, we have a legend about the seed of Prajapati, the creativity of our Lord ; and how Aditya was born, and how Varuna came into being, and from Varuna, descended Bhṛgu ; and how the Adityas came into being. The coals became the *angirasas* ; in that, the coals after being quenched blazed forth again, Bṛhaspati came into being. The extinguished coals became black cattle ; the reddened earth ruddy cattles. The ash which was there kept about in diverse forms, the buffalo, the gayal, the antelope, the camel, the ass, and the ruddy animals.

Hymn-74

The deities are Soma and Rudra; they are the conferers of happiness upon our bipeds and quadrupeds (1); they expel the widespread sickness from our homes (2); and keep off *Nirrti* (2) ; they grant medicaments for the ailments of our bodies (3) ; they are invoked for happiness in the world and for liberation from the bonds of Varuna.

2. *Nirrti.* The Vedic references for this word are :

नि:ऽऋति:, *nih-rtih,* I.38.6 ; V.41.17 ; VII.37.7 ; X.11.11 ; 36.2 ; 59.1-4.

नि:ऽऋतिम्, *nih-rtim,* 1.24.9; 164.32 ; VI.74.2 , X.36.4 ; 76.4.

नि:ऽऋती, *nih-rtih,* X.114.2.

नि:ऽऋतीनाम्, *nih-rtinam,* VIII.24.24.

नि:ऽऋते:, *nih-rteh,* I.117.5 ; VII.58.1 ; 104.9 ; X.18.10 ; 95.14 ; 161.2.

नि:ऽऋत्या, *nih-rtyah,* X.165.1

नि:ऽऋत्यै, *nih, rtyai,* X.164.1.

The Nir. I.17 discusses about the use of this word in the *pada-patha* : (Nirṛtya) is either in the oblative or in the genitive case, (so it is written in the *Pada-patha*) as ending in the *visarjaniya* (= nirṛtyah, निर्ऋत्याः in the *padapatha*)—दूतो निर्ऋत्या इदमा जगाम—(X.165.1)—पञ्चम्यर्थं प्रेक्षा वा, षष्ठ्यर्थं प्रेक्षा वा । आ: कारान्तम् (Nir.I.17) ; परो निर्ऋत्या आ चक्ष्व (X.164.1).

The Nighantu gives twenty-one synonyms of earth. With reference to them, *nir-rtih* (earth) is so called from giving enjoyment (तत्र निर्ऋतिर्निरमणात्) ; the other word *nir-rtih*, which signifies calamity is derived from √ऋ, to befall ; these two words (i.e. one meaning the earth, and the other meaning calamity) are not to be confused. (ऋच्छतेः कृच्छ्रापत्तिरितरा) (1). As a synonym of earth, we have the passage—स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिमाविवेश—encompassed within the womb of the mother, and multiplying greatly, he entered the earth (I.164.32).

Again we have : "People having many children fall into calamity", say the ascetics. "It refers to the phenomenon of rain," say the etymologists (बहुप्रजाः कृच्छ्रमापद्यत, इति परिव्राजकाः ; वर्षकर्मेति नैरुक्ताः—Nir.II.8).

Dayananda translates *nir-ṛtim* as an evil policy or practice inflicting (निर्ऋतिं दुःखप्रदां कुनीतिं VI.74.2) ; the undesirable movement of wind causing disease (वायूनां रोगकारिका दुःखप्रदा गतिः—I.38.6). The word also means the earth (निर्ऋतेः भूमेः—VII.58.1). Also *calamity*, (पाप्मा वै निर्ऋतिः—S.Br.VII.2.1.1 ; घोरा वै निर्ऋतिः—S.Br.VII.2.1.10).

Nirṛti is *alaksmi*, misfortune and poverty (निर्ऋतिं अलक्ष्मीं—*Sayana*).

Hymn-75

For verses 2, 3, 4, 5, 6, 11, 13 and 14 see Nir.IX.17 (2) ; 18 (3), 40 (4), 14 (5), 16 (6), 19 (11), 20 (13) and 15 (14) respectively.

In this hymn, we have several weapons or implements as deities, e.g. armour or *varma* (1) ; bow or *dhanuh* (2) ; string of the bow or *jya* (3) ; the extremities of the bow or *artni* (4), the quiver or *isudhih* (5) ; the charioteer or *Sarathi* (6), reins or *rasmayah* (7) ; horses or *asvah* (7) ; chariot or *ratha* (8) ; the guards of the chariot or *ratha-gopah* (9) ; the arrows or *isavah* (11, 12, 15, 16) ; whip or *pratoda* (13) ; the ward of the fore-arm or *hastaghna* (14). The whole hymn is repeated in the Yajurveda, with the exception of the verses 9 and

15. (Chapter XXIX. 38-51 for the verses 1-14 ; the verse 15 is absent in the *Yajuh* ; the verse 16 as Yajuh. XVII.45 ; the verse 17 is XVII. 48 ; the verse 18 as Yajuh. XVII.49 ; the verse 19 is again absent.)

1. **Pratikam,** the experiencing one (प्रतीकं प्रतीतिकरम्—*Daya.*) ; the form (प्रतीतं रूपं—*Sayana*) ; in front of the army (प्रतीकं मनीकमुखं—*uvata* ; सेनामुखं—*Mahidhara*).

2. **Samadah,** सऽमद:, battles (समद: संग्रामान्—*Daya.* ; *uvata, Mahidhara*) ;with exhilaration (समद: मत्यन्त मद्यवती: शत्रुसेनाश्च—*Sayana*).

Ajim, the paths, (प्राजि मार्गं—uvata. *Mahidhara*) ; the combats, (प्राजि संग्रामं—*Daya.*, Nigh.II.17).

May we win kine with the bow, and with the bow the combat. May we win dreadful battles with the bow.

Samadah (battle) = सम् + मद् (i.e. eating together) from √मद् to eat ; or सं + मद: (i.e. raging together) from √मद्, to rage (समद: समदो वात्ते:, सम्मदो वा मदते:—Nir.IX.17). People devour each other, as it were, in battle (*Durga*).

3. Coming close to the ear, as if desirous of whispering a secret, and embracing its dear friend, this strong ; stretched on the bow and leading us to salvation in battle, utters a low shrill sound like a woman.

Here *jya* (bow string) is derived from to conquer, or from √ जि (to conquer, cl.ix) or it is so called because it causes arrows to fly quickly (ज्या जयते र्वा । जिनातेर्वा । प्रजावती पूतीति वा—Nir.IX.17-18).

Samane, in the battle (समने संग्रामे—Nir.IX.18).

4. Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

Artni, the ends of the bow (भार्त्नी) are so called because they send forth arrows, or they are made of wood, or they never fail (भार्त्नी मर्तन्यो वा । मरण्यो वा । मरिषण्यो वा—Nir.IX.39-40).

5. The father of many (daughters) and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.

The father of many daughters and sons is with reference to arrows. When exposed it smiles as it were. Or it is an onomatopoetic word (बह्वीनां पिता बहुरस्य पुत्र इतीषूनभिप्रेत्य । प्रस्मयत इवापा व्रियमाणः । शब्दानुकरणं वा ।

Isudhih, quiver, is the receptacle of arrows. (इषुधिरिषूणां निधानं —Nir.IX.13).

Sankah, strife ; it is derived from √सच्, to suffer, or from √कॄ, to scatter, preceded by the preposition समं, (*sam*). (सङ्काः सचतेः, संपूर्वाद् वा किरतेः—Nir.IX.14. Also संकाः, सह कायन्ति शब्दायन्त इति संकाः *–Sayana* ; संकाः संग्रामान्—*Daya.* ; Nigh.II.17.

6. Seated on the car, a skilful charioteer guides his steeds in front of him to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.

Abhisavah, bridles ; reins (reins penetrate actions, अभीशवोऽभ्यश्नुवते कर्माणि—Nir.III.9 ; See X.94.7—दशाभीशुभ्यः ; अभीशूनां रश्मीनाम्—*Sayana* ; arms, अभीशूनां बाहूनां—*Daya.*).

Rasmayah, rays ; reins (रश्मयः किरणाः—*Daya.* ; रश्मयः अश्वग्रीवाभ्यां व्याप्य वर्तमानाः पाशाः—*Sayana*).

11. She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro. (Nir.IX.19).

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer (*mrga*). Or else it is derived from √मृग्, to pursue (मृगमयोऽस्या दन्तः । मृगयतेर्वा—Nir.IX.19).

Gobhih, from a substance obtained from cow. It also means skin and phlegm (अथापि चर्म च श्लेष्मा च—Nir.II.5 ; गोभिः संनद्धो असि वीडयस्व । thou art girded round with skin and phlegm, be strong. VI.47.26) (गोभिः गोविकारैः स्नायुभिः । अथवा गौरिति ज्या नाम ; c.f. वृक्षेवृक्षे नियता मीमयद् गौः —X.27.22—*Sayana*).

Isu, arrows, is derived from √ इष्, meaning to go (or to kill) (इषुरीषतेर्गति कर्मणा (वधकर्मणा वा)—Nir.IX.18-19).

13. They strike their thighs and deal blows on their buttocks. O lashing rod, impel sagacious horses in battles. They strike their thighs, i.e. their moving thigh bones (आघ्नन्ति सानून्येषां सरणानि सक्थीनि—Nir. IX.20.) The word *Sakthi* is derived from √ सच्, to be united, the body is fixed in it. And they deal blows on their buttocks.

Jaghanam, buttock, is derived from the verb *janghanya,* (जङ्घन्य) to strike repeatedly (जघनं जङ्घन्यते:—Nir.IX.20).

Asvajani, the lashing rod(अश्वाजनि अश्वानां क्षेप्त्रि कशे यया त्वया—*Sayana* ; अश्वानां प्रक्षेप्त्रि—*Daya.*).

Kasha—Lashing(rod is also called *whip* (कश), which is so called because it reveals (प्रकाशयति) danger to the horse (अश्वाजनीं कशेत्याहुः । कशा प्रकाशयति भयमश्वाय) Or else, it is derived from √कृष्, to drag on account of being small (कृष्यतेर्वाणूभावात्) Further speech is called *kasa* (कशा), because it reveals meanings, or it rests in space (वाक्पुन: प्रकाशयत्यर्थान् । खशया ।), or it is derived from √क्रुश्, to make a noise (क्रोशतेर्वा)—Nir.IX.19.

14. Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.

Hastaghna, hand-guard, a shield, the guard of the forearm, हस्तघ्न; it is so called because it is held firmly on the hand (हस्तघ्नो हस्ते हन्यते—Nir. IX.14 ; हस्ते हस्तसमीपे वर्तिनि प्रकोष्ठे स्थित: सन् ज्यया हन्यते इति हस्तघ्न:—*Sayana*).

Puman, man ; the word is derived from √पुंस्, to crush (पुमान् पुंस्मना भवति । पुंसतेर्वा—Nir.IX.15 : पुमान् पौरुषोपेत: स्वयं पुमांसं धन्विनम्—*Sayana*).

15. **Alakta,** mixed with poison (आलाक्ता आलेन विषेण दिग्धा युक्ता—*Daya.* : आलेन विषेण युक्ता—*Sayana*).

Ruru-sirsni, the one having the head of the type of the head of a deer *ruru,* (रुरुशीर्ष्णी रुरो: शिर इव शिरो यस्या: सा—*Daya.*) : the point of the arrow (रुरुशीर्ष्णी रुरुशिरस्का । अतः हिंसा कर्माणा रुरु शब्दोऽत्रोक्ति:—*Sayana*).

Parjanya-retase, the one whose seed or semen is *parjanya* ; the stem of the arrow formed of the *sara* (शर), reed or grass, growing in the rainy season (पर्जन्य रेतसे । पर्जन्यो रेतो यस्याः सा पर्जन्यरेताः । तस्यै पर्जन्कार्यं भूतायै । शर-काण्डस्य पर्जन्य-जन्यत्वात्—*Sayana*).

Retas is also water (Nigh.I.12).

17. **Kumarah visikhah-iva,** the one with shaven head and like the one without the tuft or lock of hair left after shaving ; like shaven-headed boys (कुमाराः कृतचूडाकर्माणः विशिखाइव शिखारहिता इव—*Daya.*; कुमारा मुण्डिता इव—*Sayana*).

18. **Marmani,** the tender or vital parts, susceptible to injury (मर्माणि शरीरस्थान्यजीवन हेतुन्यवयवान्—*Daya.*; येषु स्थानेषु विद्धः सद्योम्रियते तानि मर्माणि—*Sayana*).

Varmana, with armour (वर्मणा कवचेन—*Sayana* ; *Daya.*).

19. **Svah,** a relative ; a blood relation (स्वः स्वकीयः—*Daya.*; ज्ञातिः—*Sayana*).

Aranah, unfriendly (अरणः अरममाणः—*Sayana*) ; one who is not prepared to put up a fight (सङ्ग्राम रहितो यथावत् सङ्ग्रामं न करोति—*Daya.*).

Nistyah, a distant one ; a stranger (निष्ट्यः शब्देन धर्षितुं योग्यो दूरस्थः सन्,—*Daya.*; तिरोभूतो दूरे स्थितः—*Sayana*).